THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

ST. SACRAMENT,

A LEGEND OF LAKE GEORGE.

I.

When summer showers had made the woods
Like Erin's island green,
And rolled away the thunder-floods
Above the sunset-sheen;
I came where my postillion raised
His horsewhip for a wand,
And said—there's Horicon, good Sir,
And here's the Bloody Pond!

II.

And don't you see yon low gray wall
With grass and bushes grown?
Well—that's Fort George's palisade,
That many a storm has known:
But here's the Bloody Pond, I say,
Where many a soldier tall,
Has stained the spring—that ne'er was pure
Since that red burial.

III.

'Twas rare to see! That vale beneath;
That Lake so calm and cool!
But mournful was each lily-wreath,
Upon the turbid pool:
And—on, postillion, on, I cried,
I seek a purer flood,
O'stay me not where man has dyed
The fount with brother's blood!

IV.

An hour—and though the Even Star
Was chasing down the Sun,
My boat was on thine azure wave,
Sweet, Holy Horicon!
And woman's voice cheered on our bark,
With soft, bewildering song,
While fireflies darting through the dark,
Went lighting us along.

V.

Anon, that bark was on the beach,
And soon, I stood alone
Upon thy mouldering walls, Fort George,
So old, and ivy-grown.
At once, old tales of massacre
Were crowding on my soul,
And ghosts of ancient sentinels
Paced up the rocky knoll.

VI.

The shadowy hour was dark enow
For Fancy's wild campaign,
And moments were impassioned hours
Of battle and of pain:
Each brake and thistle seemed alive
With fearful shapes of fight,
And up the feathered scalp-locks rose
Of many a tawny sprite.

VII.

The Mohawk war-whoop howled agen;
I heard St. Dennis' charge,
And then the volleyed musketry
Of England and St. George.
The vale, the rocks, the cradling hills,
From echoing rank to rank,
Rung back the warlike rhetoric
Of Huron and of Frank.

VIII.

So, keep thy name, Lake George, said I,
And bear to latest day,
The memory of our primal age,
And England's early sway;
And when Columbia's flag shall here
Her starry glories toss,
Be witness how our fathers fought
Beneath St. George's cross.

IX.

An hour again—and shone the moon
Above the mountain gray,
And there the pearly Horicon
Leap'd up like fountain spray;
The rippled wavelets seemed to dance,
And starlight seemed to sing;
I never saw, in all my life,
So gay and bright a thing.

X.

And nought, save lulling Catydid,
Presumed the hush to mar;
And then it was, I longed to hear
Some light canoe afar:
I listened for the paddle's dip,
And in the moon-path clear,
I wished some Indian bark might glide,
With all its shapes of fear.

XI.

The Indian tales of Horicon,
Were in my spirit now,
And Indian warriors of old,
With more than Roman brow;
And all the Forest histories
That make our young romance,
As in a wizard's glass, they moved
O'er that blue lake's expanse.

XII.

And keep thy name, clear Horicon,
Thine Indian name, said I;
'Tis meet, if thine old lords are dead,
Their fame should never die:
So keep thy name, sweet Horicon,
And be, to latest days,
Thine old free-dwellers' monument,
Their glory and their praise.

XIII.

But morn was up, the beamy morn,
That sapphir lake above,
O'er waters blue as amethyst,
And innocent as love;
And there 'twas glorious to cool
The glowing, lusty limb,
For never did a river-nymph
In sweeter ripples swim.

XIV.

All day my boat was on the Lake,
My thoughts upon its shore;
And emerald islets, one by one,
My joyous footsteps bore:
And where, from green and mossy nests,
The sparks of quartz outshine,
I pulled young flowerets from the rocks,
And oped the crystal mine:

XV.

But when the breezy even came,
Again, outstretched I lay,
Upon the weedy battlements
Of that old ruin gray,
And all alone, 'twas beautiful
To muse, reclining there,
And feel the chill, so desolate,
Of half autumnal air.

XVI.

Afar, afar, I cast mine eye
Adown the winding view:
The Lake, the distance, and the sky
Were all a heavenly blue:
And distant Thung rose glorious
With colors for his crown,
And girt with clouds all rainbow-like,
And robes of green and brown.

XVII.

A holy stillness, and a calm,
O'er me and nature stole,
And, like a babe, the waters slept,
Within their pebbled bowl:
The gales that tossed my tangled hair,
And stirred the fragrant fern,
They only kissed the waters' breast,
And smoothed its brimming urn.

XVIII.

And I was dreaming, though awake,
Such thoughts as made me sigh,
When, hush! the elder-bushes break,
And falls a footstep nigh!
A man of olden years came up;
A brown old yeoman he!
And on through thorn, and reedy bank,
He pushed his way to me.

XIX.

He climbed the rough old demilune,
With iron-studded shoe,
Upturning, at his every stride,
Old flints and bullets too.
And arrow-heads that told a tale,
Were in each earthy clod,
That rumbled down the ravelin,
And crumbled as he trod.

XX.

Now tell me, tell me, yeoman good,
One tale to bear away,
With relics for the well-beloved,
Of this old ruin gray;
With flowers, I've gathered round the mole,
One legend would I twine;
And you may chance remember one,
That was some kin of mine!

XXI.

Canst tell of Cleveland, or Monroe,
That fought for George's sake:
Or know you of the young Montcalm,
Or Uncas on the Lake?
He called it Lake St. Sacrament,
That yeoman brown and brave,
And thus, half-soldier and half clown,
His simple story gave.

XXII.

My father was a Frenchman bold,
Come o'er the bitter sea,
And here he poured his red-red blood,
For Louis' fleur-de-lis;
And yonder did he bid me swear
To say when he was gone,
He drinks the Holy Sacrament,
Who drinks of Horicon.

XXIII.

And then a lake-drop on his lip,
A tear-drop in his eye,
He blest his boy, his king, his God,
And turned away to die:
A moment—and St. George's flag,
And England's musket roar,
They rapt me from my soldier-sire,
And I beheld no more.

XXIV.

He drinks the Holy Sacrament,
Who drinks this crystal wave,
That Sacrament baptized his death,
And was no doubt his grave;
Adieu, adieu, thou stranger youth,
But say when I am gone,
This Lake is Lake St. Sacrament,
And not Lake Horicon.

XXV.

And down the quarry stumbled he,
Ere I could hold him back;
But sounds of crackling elderbush,
Betrayed his sturdy track:
I saw the cottage-smoke upwreathe,
Beneath the mountain shade,
And there I knew that old yeoman,
No doubt his shelter made.

XXVI.

And there, when I had followed him,
He told me, more and more,
The magic and the witchery
Of that romantic shore:
'Tis many a year, he said, since here
There was no Christian soul;
The Indian only, and the deer,
To taste these waters stole.

XXVII.

The savage, in the heat of noon,
Came panting through the wood,
To stain the silver-pebbled beach,
And wash away his blood:
And there where those tall popples stand,
They fought a horrid fray;
The very leaves that shaded them,
Are trembling to this day.

XXVIII.

But then, another moon beheld
Those savage chiefs agen,
All gathered as at council-fires,
Or leagued with peaceful men:
They listened, in their multitudes,
To one, that midst them stood,
And reared the cross—as painters draw
John Baptist in the wood.

XXIX.

They listened to his silver words
Upon the pebbled strand:
And soon they welcomed in their hearts,
The reign of God at hand.
With laud and anthem rung the grove,
And here where howled their yell,
I've heard their Christian litanies,
And old Te Deum swell.

XXX.

And when the golden Easter came,
Again they gathered there,
All eager for the Christian name,
And Christ's dear cross to bear.
Oh forest-aisles, ye trembled then,
Like fanes where organs roll,
To hear those savage-featured men
Outpour the Christian soul!

XXXI.

And in the wildwood's walks they knelt
To own their sins and pray;
And in those holy waterfloods,
They washed their sins away:
By Horicon, the Trinal God
Confessed them for his sons,
And there the Holy Spirit sealed
His own begotten ones.

XXXII.

O Abbana and Pharphar old
Must yield to Jordan's flow,
But never this clear Horicon;
The Prophet said not so!
For sins more dire than leprosy
These waves have washed away,
And so they named clear Horicon,
St. Sacrament for aye.

XXXIII.

Then onward sped the missionaire
The wilderness to wake:
A voice was on the desert air,
For God a highway make!
The lifted cross, from hill to hill,
Proclaimed the Gospel word,
But sweet St. Sacrament was still
The laver of the Lord!

XXXIV.

And years on years went rolling by;
The Indian boy grew old;
But longed once more, ere he should die,
That laver to behold:
And panting from his pilgrimage
He came at heat of day;
The Lake was calm as in his youth,
St. Sacrament for aye.

XXXV.

And white men's tracks grew thick around
Upon this virgin sand:
And fell thy glories, Horicon,
Before his faithless hand.
He sent these waters o'er the sea
In marble urns to shine,
And christened babes of royalty
In streams that christened mine.

XXXVI.

Adieu, adieu! thou stranger boy—
But say, when I am gone,
This Lake is Lake St. Sacrament,
And nôt Lake Horicon:
And when some lip that charmeth thee,
Shall ask of thee a lay,
O bid her call Lake Horicon,
St. Sacrament for aye.

XXXVII.

Then keep thy name, sweet Lake, said I,
Thine holy name alone!
I love St. George's memory,
And Indian honor flown;
But never heard I history
Like thine, old man, [illegible]
The Lake is Christ's for evermore,
St. Sacrament for aye.

C.

From L' Ami de la Religion of March, 1840.

REVIEW OF AN ESSAY UPON THE PANTHEISM OF MODERN DAYS, BY M. MARET, A ROMAN CATHOLIC CLERGYMAN.

A book which supposes in its author a profound study of the subjects upon which it treats, which exhibits proof of laborious and conscientious research, and displays a superior and intimate knowledge of the most abstruse questions of philosophy, merits from us a serious examination. It has been loudly proclaimed, that the clergy do not keep pace with the age in information, and that they are unable to raise their minds to the height of that new philosophy which is announced with so much eclat, and which, it is asserted, will eclipse by its lights the splendors of Christianity. M. Maret's work is a triumphant refutation of these unjust reproaches. His clear and precise exposition of the doctrines of the favorite philosophy, is a proof that he is able to comprehend them. He has done more, he has sounded them to their utmost depths; he has dispelled the darkness which surrounds them; he has traced them to their consequences, and discovered that they are in reality nothing but disguised or openly declared Pantheism.

It is then Pantheism which M. Maret attacks. But first, what is Pantheism? Pantheism, which is never clearly defined by its professors, is, when thoroughly analyzed, the confounding of the creature with the creator, the deification of all that is not God. The assemblage of all beings, that is, God and all created things, forming, according to this system, but one being, one only and unique substance, which is developed and manifested in the various operations which are observed in nature. According to M. Cousin, the human soul is the last and highest manifestation of God; and his most sublime development is in the human conscience. Let us quote his own words: "Man, all powerful as he is, perceives but cannot comprehend a power superior to his own and to that of nature, a power which is undoubtedly manifested only by its works, that is, by nature and by man; which is contemplated only in its operations, and conceived in relation to them. M. Cousin admits in the mind of man, absolute ideas of infinity, of just and good, but it is not to be hence inferred that he admits a God distinct from all the works of creation, who possesses a separate existence in his unity and divine personality! No, for "thought is conceived only by itself, as in reality it never comprehends any thing superior to itself; it is only properly perceived when scaling above itself, it makes its own existence the subject of its contemplation. Every thing is God, God is every thing, God made every thing, God is passive in matter, God is active in organized beings, God thinks, loves himself, and knows himself in man—such is Pantheism.

"Christianity at its birth, says M. l'Abbe Maret, saw Pantheism arrayed against it. In the present day its ancient enemy still raises its head and declares war; it attacks Christianity in its dogmas, in its morality, and in its worship. To dazzle and seduce men, it surrounds itself with brilliancy, science, and splendid promises. Its aims is to agitate those questions which unexpectedly spring forth from its new lights, and which, according to its doctrines, must uproot the science of Christianity. Such is now Christianity's adversary. To combat an error which includes and absorbs all others, the united forces of faith, sicence, and charity, are not too strong. The task now reserved for the defenders of religion is as vast as it is novel. The ground of controversy is entirely changed, because doctrines and minds are no longer what they were. He who will not enter the lists in this controversy, cannot properly administer to the necessities of the present age; and perhaps, instead of serving the sacred cause of truth, he may injure it."

The work of M. Maret is divided into three distinct parts. In the first part, after having demonstrated that the philosophy actually conceals the principles of Pantheism, and that between Catholicism and Pantheism there is no medium, he sketches the history of Pantheism from its origin in India to the present day. The second part is a direct and complete refutation of Pantheism, and the third an exposition of Catholic doctrines, with an answer to the late objections of Pierre Leroux, Salvador and Strauss. To the two last parts we shall at present make no allusion.

The work commences with a rapid glance at the various philosophical speculations which have, during these latter years, sprung up among us. M. Maret investigates their character and general tendency. He does not refuse renown and éclat to the new development of thought, nor does he deny to the founders of the new philosophy the possession of powerful talents and upright intentions; but he does not wish any to be led away by specious and brilliant appearances, nor even by the show of genius. In demonstrating that Pantheism is concealed in all these systems of philosophy, he signalizes an important fact, for its consequences are tremendous; but he proves this fact from the most celebrated writings of our modern philosophers, and deduces it most evidently from various opposite passages which he cites from their own works.

This examination of the modern philosophy commences with the study of M. Cousin, for it is to him that the philosophical spirit of the present age must be attributed: he gave the first impulse and opened the path. M. Maret affirms that if we reflect upon the analysis of reason, the theory of God, of the creation, of revelation, and the philosophy of history which are contained in the writings of M. Cousin, we shall discover nothing else but Pantheism. This exposition of M. Cousin's doctrines appears to us to be very correctly delineated. In vain has the professor already endeavored to repel the accusation of Pantheism which has been urged against him; M. Maret opposes to his worn out denials unexceptionable proofs. His reasoning is so strong, precise, and clear, that if M. Cousin absolutely wishes to disavow the doctrines of Pantheism which is contained in his various writings, he must deny nearly the entire of his philosophy. And why should a generous mind refuse to attest the truth when it is clearly demonstrated? Is it not to triumph to be conquered by truth? If it is bitter to declare to others, "I am in error;" is not honor reflected by the humble avowal? Moreover, M. Maret is not an adversary calculated to excite the anger of M. Cousin; for he takes pleasure in acknowledging the talents of his adversary, and admits, that in certain points, the learned professor has rendered invaluable services to philosophy.

M. Maret afterwards clearly proves that M. M. Jouffroi and Damiron have revived the philosophy of M. Cousin their master. With the same correct reasoning, he exposes the theories of M. M. Michelet, Lerminier, Guizot, the Marquis of Saint Simon, and of Pierre Leroux, a pupil of the Saint Simon school. In fine, one name is met with among the Pantheists, which excites astonishment; it is painful to mention it—it is that of M. de Lamennais!

In the preface of his *Nouveaux Melanges*, he circulates the doctrine of progressive truths and of moveable truth. If it be admitted, that creeds which have been true and useful may become false and injurious, all immutable truth disappears. But independent of immutable truth, there is no longer a God distinct from creation; nothing remains but the world without God; or God confounded with the world, and, like it, ever varying; so true it is that we wander far astray, when we separate ourselves from the infallible church!

After this exposition of the actual state of philosophy in the present day, which should be attentively read in his own work, M. Maret draws this conclusion, that it is necessary to be either catholic or Pantheist. For, if we were not Pantheists,—truth, according to the new doctrines, being always incomplete and progressive, so that what is true to-day may be acknowledged as false to-morrow,—it will be necessary to be eternally in doubt. But if this everlasting doubt is impossible to our nature, there are no means to escape from it but Christianity. What is the reason of this? M. Maret thus develops it in one of the best chapters of his work.

There are but two possible ideas—two methods of investigating the truth. The first idea renders it absolute, immutable, divine, eternal; it leads to catholicity, and produces the catholic system; this system springs from divine revelation. It believes that truth is preserved upon the earth by a living and infallible authority; and assigns to this body, which is the depository of truth and of the word of God, marks, which distinguish it from every other, and which enable all men to read upon its forehead the seal of the Divinity.

The second idea of truth, renders it as moveable, changeable, and progressive in man; with regard to ages, and to manners, developing itself under every variety of form. With progressive truth, the rationalists admit at the same time absolute and infinite truth, so that the finite is absorbed in the infinite, and they are declared to be identical; which is to proclaim Pantheism. There is no medium between these two ideas of truth; and as it is impossible for the human mind to repose upon scepticism, which would be the mean term, it follows that there can be no medium between Catholicism and Pantheism.

M. Maret afterwards sketches the history of Pantheism. He places its cradle in India, and finds it clearly defined and recommended in the *Vedas*, the sacred books of the Indians, and in the code of Manou. He proves that the Indian theology is nothing more than a system of emanation. To these demonstrations M. Maret adds another: it is, that the *vedanta* philosophy, which is regarded in the Indies as perfectly orthodox, that is, in complete harmony with the letter and spirit of their sacred books, is the most exact system of Pantheism which has ever appeared. M. Maret exposes this system after the manner of the author of the *Precis de l'histoire de la Philosophie*. He then pursues the history of Pantheism in Egypt, in Greece, in the school of the Platonics, in the middle ages, and in these modern times; he exposes the system of Jordano Bruno, Spinosa, Fichte, Schelling and Hegel. In these various schools and in these different ages, he every where discovers the Indian Pantheism. Modern philosophers have added nothing to it; they have simply varied its forms, this is all. This part of M. Maret's work is the most instructive; it must have cost him much deep and intense study and profound research.

This history of Pantheism, of which we have scarcely been able to present a brief outline, proves a truth with which the author has made hmself thoroughly acquainted; it is, that the pretended new systems of philosophy, are very old; and that the German philosophers, followed by M. Cousin, have only revived errors which are almost as ancient as the world, and which Christianity has already once vanquished, at the epoch of the decline of the Alexandrine eclectic school. The words, perfectibility and progress, have never been so frequently repeated as in our own age, and they no where resound so loudly as in our Pantheistic schools. The Pantheists style themselves men of progress; they say it is their desire to make human nature *progress*. How these magical words deceive them! The history of Pantheism presented by M. Maret, evidently demonstrates that the Pantheists have not progressed any in three thousand years, and that error ever turns in the same circle. In truth, it was not worth the effort to excite so great a sensation.

Thus far, M. Maret has not directly attacked Pantheism; he will do so in the following chapters; but however, by the exposition he has made of it, he is already far advanced in its refutation. Let us congratulate ourselves upon possessing amongst our clergy so able and skilful an apologist of our faith; let us endeavor to induce him to follow a career which he has so successfully commenced. M. Maret's work will be of the most intrinsic worth to the young ecclesiastics and preachers who require to be initiated in the new doctrines, and furnished with arguments to combat them.

From the Princeton Review.

THE LATEST FORM OF INFIDELITY.

Such, then, is this latest form of infidelity. It knows no intelligent or conscious God but man; it admits no incarnation, but the eternal incarnation of the universal spirit in the human race; the personality of men ceases with their present existence; they are but momentary manifestations of the infinite and unending; there is neither sin nor holiness; neither heaven nor hell. Such are the results to which the proud philosophy of the nineteenth century has brought its followers. We have not drawn this picture. We have purposely presented it as drawn by men, with regard to whose opportunities and competency there can be no room for cavil. It might be supposed, that a system so shocking as this, which destroys all religion and all morality, could be adopted by none but the [illegible] abandoned; that it might be left as St. Simonianism, [illegible] die of its own viciousness. This supposition, however, overlooks the real nature of the system. We have presented it in its offensive nakedness. It is not thus that it addresses itself to the uninitiated or the timid. What is more offensive than Romanism, when stripped of its disguises? yet what more seductive in its bearing, for the vast majority of men? There is every thing to facilitate the progress of this new philosophy. It has its side for all classes of men. For the contemplative and the sentimentally devout, it has its mysticism, its vagueness, its vastness. It allows them to call wonder, a sense of the sublime or of the beautiful, religion. For the poet, too, it has its enchantments, as it gives consciousness and life to every thing, and makes all things expressive of one infinite, endless mind. For the proud, no Circe ever mingled half so intoxicating a cup. "Ye shall be as God," said the Archtempter of our race: "Ye are God," is what he now whispers into willing ears. For the vain and frivolous, it has charms scarcely to be resisted. It gives them easy greatness. They have only to talk of the *I*, and the *not I*, (or, as they prefer to have it, the *me* and the *not me*,) and they are beyond the depth of all ordinary men. And even then they are, according to the system, far greater than they can possibly think themselves to be. For the sensual, it is a perfect heaven. It legitimates and dignifies all enjoyments. It makes self-indulgence religion. It forbids all remorse and all fear. That a system so manifold as this, which has a chamber of imagery for every imagination, should find advocates and friends on every hand, is not a matter of surprise. There is still another circumstance, which must be taken into consideration, in accounting for the rapid progress of this new philosophy, and in speculating on its prospects. It has, in some of its principles, a certain resemblance to the truth. The God of the Bible is not the God of the deist, of the rationalist, or of the worldling, a God afar off, who has no oversight or direction of his creatures. The world is not a machine, wound up and left to itself. The wonders of vegetable and animal life are not the result of the properties of matter acting blindly and without guidance. The God of the Bible is an every where present, and ever active God, in whom we live and move and have our being; it is his Spirit that causes the grass to grow; it is he that fashions the curious mechanism of our bodies, who numbers the hairs of our heads, and directs all our goings. All the changes in nature are produced by his power, so that every thing we see is in truth a manifestation of God. But then the Bible does not merge God in the world, or the world in God. Though every where present in the world, God is not the world; but a Being of infinite intelligence, power, excellence, and blessedness, guiding and controlling his creatures, whose acts and consciousness are their own, and not his. The chasm, which divides the Pantheistic from the scriptural view of God, is bottomless, and the difference in the effects of the two views is infinite; it is all the difference between infinite good and infinite evil. If there is any thing impressed clearly on the Bible, it is the personality of God; it is the ease and confidence with which his people can say *Thou*, in calling on his name; it is, that he ever says *I* of himself, and *you*, when addressing his creatures.

It is doubtless in a good degree owing to the deceptive show of truth in this new system—to its pretending to bring back, if we may reverently so speak, God to the world from which deists and rationalists had so long banished him, that we are to attribute the hold which it has taken of many of the better sort of minds; and it is to this that it owes its most alarming aspect; since those errors are always the most dangerous, which can put on the nearest resemblance to truth. A conflict, therefore, is anticipated by the Christians of Germany with this new form of infidelity, far more lasting and deadly than any that has yet afflicted the Church in that country. If rationalism, so unattractive, so lifeless, made such inroads upon the Church, "What," say they, "may be expected from Pantheism, a system so full of life, of feeling, of mysticism, of poetry, whose disciples can, with a deceptive show, boast that they are religious, that they are introducing a new, beautiful, and universal religion, and give themselves out as a new sort of Christians?" nay, who pretend at times to be real Christians; who say they believe in the trinity, in the incarnation, redemption, resurrection, and all other doctrines of the Bible, that is, they express some philosophical enigma under these terms; or at times speak of Christianity with affected respect, as good for the people in their present state, professing with Cousin, that "philosophy is patient. . . . . Happy in seeing the great bulk of mankind in the arms of Christianity, she offers, with modest kindness, to assist her in ascending to a yet loftier elevation."

Strange, therefore, as it may seem, when we look at this system in its true character, it undoubtedly has already prevailed to a great extent in Germany; and is making some progress in France, England, and our own country. Its true nature is disguised in obscure philosophical language, which many use without understanding, until it comes at last to be the expression of their real opinions. We have evidence enough that this Pantheistic philosophy has set its cloven foot in America. First, we had a set of young men, captivated by the genius and mysticism of Coleridge, republishing works through which were scattered intimations, more or less plain, of the denial of a personal God. This was the first step. In the writings of Coleridge the general tone and impression was theistical. He was an Englishman; he had received too many of his modes of thinking and of expression from the Bible, to allow of his being a Pantheist except when musing. Next, we had the writings of Cousin, a man of a different cast, with none of Coleridge's solemnity or reverence; a Frenchman, on whose mind the Bible had left no strong impress; vain and presumptuous, and yet timid; intimating more than he durst utter. As he has given the world nothing in the form of a system, it is only by these occasional intimations, that his readers can judge how far he adopts the ideas of the German school, whence all his opinions are borrowed. These intimations, however, are sufficiently frequent and sufficiently clear to make it plain, that he is a denier of God and of the Gospel. This has been clearly proved in the article in this Review already referred to. He uses almost the very language of the Hegelians in expressing his views of the nature of God. "God exists as an idea," say the Hegelians; "these ideas," that is, of the infinite, finite, and the relation between [illegible] According to the Hegelians, God arrives to consciousness in man; and so Cousin teaches: "God returns to himself in the consciousness of man." The German school teaches, that every thing that exists is God in a certain stage of developement; so also Cousin: "God is space and number, essence and life, indivisibility and totality, principle, end, and centre, at the summit of being and at its lowest degree, infinite and finite together, triple in a word, that is to say, at the same time God, nature, and humanity. In fact, if God is not every thing, he is nothing." Surely there can be but one opinion among Christians about a system, which admits of no God but the universe, which allows no intelligence or consciousness to the infinite Spirit but that to which he attains in the human soul, which makes man the highest state of God.

From "A Discourse on the Latest Forms of Infidelity."

BY ANDREWS NORTON.

The profession of belief in what one does not believe, on a subject so momentous as Christianity, if it do not benumb and gradually destroy the moral feelings, necessarily produces a bewilderment of mind, that renders all objects of religious faith indistinct and uncertain: that mistakes and misnames them, and gives occasion to dreamy speculations, that appear as much out of place amid the reasonings of clear-minded men, as would the spectres of a diseased imagination, were they to become visible in the living world around us. Thus it has been with the teachers of the new school of infidelity, that calls itself Christian. An intelligent believer can read but a little way in their writings, without finding that they do not mean what he means by Christianity; though it may be more difficult to ascertain what is intended, or with what pretence the word is used, as significant of their belief. Sometimes it may seem, that the writer receives the essential doctrines taught by Christ, though not upon his authority. Sometimes, that he regards Christian morality and Christian feelings as right, and to be applauded. Sometimes he may appear to be affected by a single aspect of our faith; to view it, for example, as a system that enlarges men's charity, and vindicates the claims of the poor and the oppressed, though this conception of it is perhaps oftener adopted for popular declamation, than with any operative sense of the obligations it imposes. And sometimes the notion seems to be, that the religious sentiment is natural and universal; that it has manifested itself under different forms, always, however, enveloped in mythology, fable, and superstition; that Christianity is the best form in which it has appeared, and that, therefore, is to be respected; it being, at the same time, understood, that Christianity is no permanent thing, but must, with the advance of men, go on improving, and divesting itself more and more of its historical relations.

But, sometimes, we find a system drawn out by one of the professed Christians of whom I speak, and it may be worth while to look at a single example, one of the most elaborate, to see what resemblance it has to Christianity. It is just forty years since Schleiermacher, one of the most noted of the modern German school, published his work "On Religion." In a tone of pretension very foreign from the common character of intelligent men, he professes to have written it, not "through any determination of his judgment," but through "a divine

call," and "heavenly impulse." It is a system of pantheism, wrought up in a highly declamatory style, in which the language often soars beyond meaning, and in which there is scarcely an attempt at what may be called reasoning. Religion, according to him, is the sense of the union of the individual with the universe, with Nature, or, in the language of the sect, with the One and All. It is a feeling; it has nothing to do with belief or action; it is unconnected with morality; their provinces are different; it is independent of the idea of a personal God. The idea of a personal God is pure mythology. And the belief and desire of personal immortality are "wholly irreligious," as being opposed to that which is the aim of religion, "the annihilation of one's own personality," "the living in the One and All," "the becoming, as far as possible, one with the universe." The writer whom I have quoted, partook of the sacrament on his death-bed, as a Christian. We may have a striking apprehension of the relation in which his system stands to Christianity, if we imagine the words of Jesus struck out from the Gospels, and his teachings substituted in their stead.

Schleiermacher, in his treatise, introduces a glowing eulogy on Spinoza, commencing with an apostrophe: "Offer with me a lock of hair to the manes of the holy, the wronged Spinoza:" and, in this eulogy, he pronounces him to have stood "alone and unapproached, because he was full of religion and of a holy spirit." About the same time, Paulus, another German theologian of about equal note, published the first edition of the collected works of Spinoza, in his preface to which he says, that "the superstitious and ridiculous horror of the atheism, so called, of Spinoza, was shaken off by his countrymen earlier than by the intelligent elsewhere." To deny the atheism of Spinoza, is merely to contend, that the word is not to be used in its common and established sense; and, such being the case, it may strike us as a marked expression of character, in a pretended Christian divine, to talk of a superstitious and ridiculous horror of atheism.

The disciples of the new school are in Germany called Rationalists or Naturalists. In the last edition of the "Conversations-Lexicon," a work extensively circulated in that country, there is an article on "Rationalism and Supernaturalism," in which the writer, after having asserted the victories of Rationalism over "the authority of revelation," and predicted its final complete triumph, thus concludes:

"But, notwithstanding that Rationalism has obtained a decided victory over Supernaturalism on scientific ground, yet, on the other hand, it wants much of having attained its full scientific development. Especially, it is still deficient, though much has been done, in a well-grounded psychological proof of the religious nature of the human spirit, and in clearly establishing the psychological power on which religion in man is dependent."

It follows, that what religion is, and especially what that is for which the name of Christianity is assumed, must be wholly undefined.

The writer adds one more sentence: "The work of David Frederic Strauss, entitled 'The Life of Jesus critically treated,' (2 vols. 1835, 1836,) must give rise to a sharp contest between Rationalism and Supernaturalism, as it has already called forth many writings in opposition to it."

Few products of the new German theology have excited so much attention as this work of Strauss, the object of which is to show, that the account of Jesus in the Gospels is destitute of historical truth. I will quote at some length what I suppose to be the last exposition that the author has given of his notions of Christianity, as it appears toward the end of the third edition of the second volume of his work (p. 767) published during the *present year*. It may serve as an example of the style of thinking and writing, that characterizes the school to which he belongs.

"The key of the whole Christology is this, that the subject of those predicates which the Church ascribes to Christ, is not to be regarded as an individual, but as an idea; a real idea, however, not as, according to Kant, an imaginary one. Considered as existing in an individual, in a God-man, the attributes and offices which the doctrine of the Church ascribes to Christ are inconsistent with each other; in the idea of the species, they agree together. Humanity is the union of the two natures: it is God become man, the infinite renouncing its infinity and becoming finite, and the finite spirit conscious of its infinity. It is the child of a visible mother and an invisible father; of Spirit and of Nature. It is the worker of miracles; inasmuch as, in the progress of man's history, the spirit is continually obtaining more full mastery over nature, as it exists in man and around him; nature being subjected to its activity as a powerless material. It is the sinless, inasmuch as the process of its development is blameless; pollution cleaves only to the individual, but in the species, and in its history, is thrown off. It is the being who dies, and rises from the dead, and ascends to heaven; inasmuch as, through the negation of its *naturality*, [what in its composition belongs to nature,] it is continually attaining a higher spiritual life, and by throwing off its finiteness, as a personal, national spirit, a spirit of this world, its unity with the infinite spirit of heaven is brought out. Through faith in this Christ, particularly in his death and resurrection, is man justified before God; that is, through the quickening power of the idea of man's essential nature; for conformably to the view, that the negation of *naturality* and sinfulness, which is but the negation of a negation, seeing that they are but the negation of the spiritual, is the only way for men to attain the true spiritual life, will the individual partake of the divinely-human life of the species.

"This alone is the absolute purport of the Christology. That this appears connected with the person and history of an individual, belongs merely to its historical form."

Such a passage is adapted to give a strong impression of the present state of intellectual action in Germany, where writing of this kind, instead of being received with universal wonder and derision, is regarded as matter of grave discussion, and as belonging to the highest department of philosophy.

With the vague notions of a Christianity which is not that of Christ and God, has been connected, as I have said, the doctrine of a Christianity that is to develope itself, and conform to the progress of the human mind, and in which men are continually to make new discoveries; and this mode of speaking seems to have been adopted by some without any distinct conception of what it implies. True Christianity is always the same. The facts which God made known by Christ, the facts of his existence and paternal character, and of our immortality and responsibility, admit of no change and of no adaptation to the progress of men; and human speculations upon them, however far they may be carried, can have no claim to be considered as parts of Christianity. If, indeed, such language be used without any other meaning, than that men, as they grow wiser, will understand more correctly the true character of Christianity, and that as they grow better, they will feel its influence more deeply, then the thought is unobjectionable, and we have only to regret the incorrect use of language intended for its expression.

COMMUNICATIONS.

For the Churchman.

ASCENSION DAY.

What were the hues, O clouds, ye wore
On that triumphal day,
When high th' ascending Lord ye bore
From human sight away?
Were masses flung like wreaths of snow
Upon the deep blue skies?
Or shone ye like the cov'nant bow
With all its gorgeous dyes?

Roll'd ye in waves of living fire
Before the awe-struck sight,
Or upward shot each golden spire
As from some temple's height?
Or were heaven's glories softly blent
With earth's dim shadowy veil,
In haze-robe round the firmament,
Like sky-clad angel's trail?

Ye answer not—and yet I know
The clouds His chariots are,
Their beauty His at sunset's glow,
And when the morning star
Is fading in the depths away
Before a brighter light,
And when their sable pall is drawn
Around the throne of Night.

I know that He in clouds will come
Upon that awful day
When trumpet sounds shall pierce the tomb,
And star-worlds flee away.
I know th' ascended Lord again
Shall come in might and power,
Nor will he screen his glory then
At that dread judgment hour.

I know it, Lord—and pray that I
Upon those clouds may gaze
Calmly, as now I view the sky
O'er which the swift-rack plays:
Grant, Lord, that then, as now, to me
Heaven's clouds may beauteous seem,
That in their light my soul may see
Thy pardoning mercy beam! J. C.

When foreign missionary schemes are declined on the ground, not that they are wrong in *principle*, (which no man of reflection would venture to affirm,) but that reason and prudence dictate a preference to missions of a more feasible and important nature in our own country, we are sometimes met with the high-sounding speech, that such maxims tend to extinguish charity and to contract our efforts into a petty system of selfishness. The writer of the following article places this argument, we think, in the true light, and justifies the inference that the declaimers about selfishness, take the matter by the wrong handle. The article (though not intended to bear on any recent mission) is well-timed, and worthy of the initials subscribed to it. When such principles fail to be recognized, men will have lost the centres which their Creator intended them to occupy, and the radiance of true charity will have given place to the meteoric flashes of enthusiasm.

For the Churchman.

CHARITY BEGINS AT HOME.

Is there any truth in this maxim, Mr. Editor? and if there be, what is its extent and true [illegible] upon the present missionary operations of the Church is not rightly comprehended, or fully appreciated. I have heard the advocate for foreign missions say, that "when charity *begins* at home, she is very apt to *stay* at home," apparently inferring thence that home should be the last place in which she should exercise her benevolence. On the other hand, the advocate for domestic missions urges the maxim in question, in a manner to justify the sneer of his opponent,—seeming to forget that when a beginning is spoken of, an end is implied, and acting as if he thought, that since it is *a* duty to provide for one's own household, he who does this fulfils *all* duty. The one supports domestic missions not at all, or else very coldly, because he thinks charity ought not to stay at home; and the other scouts the idea of foreign missions, because charity ought to begin at home. Neither of them understands logic, and neither of them understands the maxim, which I take to be a gem among maxims, a grain of true wisdom, which rightly planted in the mind, will produce sound opinions and useful plans, repaying an hundred fold the care of its cultivation.

I would note, before going farther, a distinction very necessary to be observed between that charity which relieves the wants of the mortal man, and that which ministers to the immortal soul. The effects of the one are measurable, computable, and have a speedy limit. The effects of the other are immeasurable, inestimable, and illimitable. When you feed the hungry body, time, place, and circumstance are of little moment. It is all one, whether the hungry man is in New York or Canton, America or China. You only relieve for a certain time a want of nature; the effects of your bounty extend not beyond the single individual, and in a few hours, even he will no longer feel them. But when you give to a famishing soul the Bread of Life, time, place, and circumstance are of vast importance, and for the simple reason, that you are not performing a single, isolated act of charity, but are originating a series of effects which are to grow out of each other more or less rapidly, and spread abroad more or less widely, and remain more or less enduringly, just in proportion to the wisdom and skill with which you make the commencement. The good seed of the Gospel is like that species of vine, a single slip of which, planted in the earth, sends out a dozen shoots, each of which takes root, and becomes a centre of a new set of branches. And the careful cultivator, if he would have a plentiful harvest, must first see that the original plant is strong and healthy, and then he must water it until it takes firm root, and must clear away the weeds and stones about it, and direct the shoots to a good soil, that it may not spread in vain. The charity which labors to disseminate the Gospel should remember, that the good it does may vary in degree, and that the greater the prudence, the higher will be the degree. No prudence can cause a loaf of bread to satisfy one hungry man better than another, but the Bread of Life may be so distributed as to feed a greater or less number. If it is in our power to bestow upon others any portion of this divine food out of our abundance, does it not become a question of deep concern how we may so bestow it, as to relieve most? Here it is, that we may take for our guide the maxim, charity begins at home. Eternal life is the boon in question. In what place shall we seek to be co-workers with God the Holy Spirit, in bestowing it? First of all, emphatically, *at home*. Before we strive to convert the world without us, we should look well to that little but more important world which, Chalmers says, every man carries about in the unperceived solitude of his own bosom. Before we can afford to be eager in sending the heralds of the Gospel to all the kingdoms of the earth, we should send our missionary thoughts into our own hearts, to bring that beneath the dominion of the God of our redemption. Who dares say that the Almighty would regard favorably his most strenuous efforts to overthrow the altars of paganism, if, at the same time, from the altar of his own heart, the fumes of pride or lust, or any evil passion, rose unobstructed to the God of this world? Yet I have seen some men, who have sent their Christian charity on a mission to China, while it was evident that heathenism was not expelled from their own bosoms; and others who have forgotten that their own hearts were unchristian, in their zeal for our deserted western territories. How awful is the folly of such men! Who does not see that their energies are all wasted on missions which are indeed foreign—foreign to the immortal interests of immortal souls. True wisdom, the wisdom of the word of God, teaches every man to become a Christian himself, ere he seeks to make Christians of others. How can he ask others to pray, who doth not pray himself? How can he require others to cast away the works of darkness, whose own deeds shun the light? How can he be sincere in publishing the excellences of the glorious Gospel, who himself shows no sense of them? How can he bear testimony to the truth and power of religion, in whose life are made manifest none of its effects? No, Mr. Editor, charity can never go abroad, until in this sense, at least, she has begun at home.

Now, sir, for the life of me, I cannot see why the case of a nation is not exactly parallel to the case of an individual. Just as it would be folly for an individual, whose heart was unsubjected to the Gospel, to spend time, talents and wealth in the conversion of others, even so it occurs to me, occurs as a self-evident truth which no argument is needed to prove, that it is folly for a nation or a Church to go beyond its own borders, while within them there is a *vast* field either *wholly unoccupied*, or but *scantily provided* with laborers. When unconscious ignorance, and deadening indifference, and undermining infidelity and distracting schism, and heresy, worse than all, wounding our Lord and Master in the house of his friends, have portioned out our land among them, drawn their lines and fortified themselves and encamped in their very midst, what right has a man of us to behold all these evil influences day by day working the destruction of his countrymen and friends and kinsmen, and not call in every energy of mind, body and estate, to the task of destroying the workers of iniquity? No more right, surely, than he would have to labor for the salvation of those same countrymen, friends and kinsmen, if the devil had seized upon the throne of his own bosom, and he had not yet cast down the usurper of God's seat. Human affection, which makes the welfare of our own kin dearer to us than that of strangers, demands of us to care first for the destitute of our own land. Patriotism demands it of us, whose claim every one would allow, if it called him to expel human foes—then why should not the marshalling of Satan's array be equally alarming? Common sense demands it of us, which teaches every man before he engages in a laborious work to consider well if his strength is sufficient. Experience demands it of us, which never fails to show that delay, judiciously spent in preparation for action, brings us to the end [illegible] ous but ill-timed activity. And the WORD OF GOD enforces all these demands, which commands us to love our neighbor as ourselves. And who is our neighbor? The priest and the Levite who passed by the poor traveller who lay bleeding to death near home, were perhaps on a "foreign mission" to the sick of some distant city, but the good Samaritan alone was commended by our Lord, who succored the first destitute wretch he met, and *went no farther until* he had placed him in a condition to be healed of his wounds. Oh Sir, tens of thousands of our own countrymen have fallen among thieves at our very doors—thieves who will rob them of their immortal souls, and then leave them to die eternally; and we, like the priest and the Levite, are passing by on the other side: and where is the good Samaritan who will stop awhile to pour oil and wine into their wounded spirits? Would to God, that the multitude of those who are now spending their means, or the greater part of their means in relieving the destitute of foreign lands, would consider that though their own souls are to be their first and dearest care, yet they are to love their neighbor's as their own: and who that neighbor is, and how they are to treat him, the parable teaches. Yes, charity doth indeed begin at home, for at home are ourselves and our neighbors.

But at home is only the beginning of the work of charity, and when that beginning is made fully and completely, then she setteth out on her errand of mercy. By regular stages doth she travel, not hurrying off to the remotest destitute, but slowly and heedfully advancing, she omitteth no opportunity of doing good, thinking her work but ill executed if she leaves behind one unreprieved prisoner of despair, whose case will only be the more wretched, for that the messenger of hope hath passed within hearing of his cry, but through intemperate zeal, stayed not to answer him. Like a prudent traveller, charity husbandeth her resources, and never goeth so far away as not to keep in her purse money enough to bring her home again. How often does false charity, Mr. Editor, find herself in foreign lands unable to get back in time to save her own famishing household!

I know that we are commanded to preach the Gospel to all the world, and that in Scripture this command is coupled with no limitation as to time and place. But that it is to be limited by our ability, who can doubt? We are not able to preach the Gospel to all the world, without regard to time and place. A beginning must be made, and where should it be, if not at home? The truth of the maxim is incontestible. But it may be said, we have made a beginning at home. Indeed! and what constitutes a beginning? It is plain, we must so begin as to be enabled to end. We must so wisely begin as to be enabled to end quickly, and we must begin so surely and deliberately, as to end thoroughly and completely. Now it is for Churchmen in this country to consider most seriously, whether we have made here a beginning which will warrant us in advancing so hastily towards the end. Can we with clear consciences say,—it is a matter for our conduct in which we are to answer to God,—that we have so firmly planted the CHURCH OF GOD within our own borders, as to have the strength and the right to attempt the conversion of other nations? Have we fed the host of beggars at our own doors, before with ostentatious charity we have sent missions into the lanes and by-ways of the world to search out the obscurest, remotest starvelings, whose only additional claim to our benevolence is, that they are obscure and remote? Alas! Mr. Editor, that we should err in so plain a matter. Alas! for our wisdom and our sense of duty, when such multitudes of our countrymen and neighbors, lying in our very path, can be suffered to pass, year after year, destitute of the knowledge of the blessed Redeemer, and destitute of the means of grace which His Church provides, while we are going down to Jericho, or some other place beyond the borders of Judea, to preach the Gospel. May God grant that we may all so see that our work of heavenly charity is to be begun at home, as not to lose an hour in commencing it: and then may we hope one day to have such strength, that by the grace of God, no heathen land may be without evidences of the triumphant zeal with which we have planted and sustained the BANNER OF THE CROSS OF CHRIST.

H. J. H.

THE CHURCHMAN.

SATURDAY, MAY 30, 1840.

THE PROVINCE OF REASON IN RELIGION.

The aspect of the present number of our journal will strike the intelligent reader as being not a little remarkable, and will probably prove startling to those who have not attended much to the philosophy of the age and the primary sources of the recent fluctuations of religious opinion. In the first place, we give an analysis of a late work by a Roman Catholic divine in refutation of the latest form of infidelity in Germany and France; in which latter country, (it is worthy of remark,) the reputed leader of the system is no other than VICTOR COUSIN. We give also an extract from the Princeton Theological Review for January of the present year, containing a brief exposition of the same system, (an exposition which the reviewer sustains by ample and to our mind satisfactory quotations,) together with a glance at its origin and alleged introduction into our own country. We give also a voice from Harvard University, in which an intelligent Unitarian (who has written on this subject with the vigorous good sense of his Saxon ancestors) warns his fellow Christians of the danger to which their remnant of faith is exposed, and seeks to rally them to its defence by pointing out to them the legitimate grounds of belief.

There must be some meaning in this remarkable unanimity. It can be no imaginary danger which all Christendom, as it were, unites to proclaim. It can be no unimportant danger, nothing less indeed than touches the veriest essentials of faith, when the voice of warning comes from the theological school of Cambridge. It can be no mere jealousy of the Calvinistic system, no mere opposition to any sound, scriptural view of free agency, which actuates the professors of Princeton when they are thus ranged, side by side, with the doctors of the Sorbonne.

It may fare with M. Maret and the Princeton Reviewers as it has fared with Mr. Norton: that is to say, there may be found Roman Catholics and Presbyterians (though we know not that there are such) who will complain that the advocates of this insidious system are misunderstood and misrepresented. Mr. Ripley has undertaken to convince Mr. Norton that the German authors against whom he has brought the charge of infidelity are Christians of singularly pure and seraphic piety. We cannot speak of these authors from a knowledge of their original works, but we find no lack of evidence in Mr. Ripley's own statement and his quotations from their writings to show that Mr. Norton has done them justice. Nor have we yet seen the least ground to surrender the belief, transmitted to us by the concurrent testimony of our English divines, that the system of Benedict Spinoza is virtually Atheistical. Coleridge was the first English writer that we ever read (and herein it seems as in other things he followed the Germans) who pleaded for removing "the interdict," as he somewhere calls it, which had been placed on Spinoza; a plea which might be very feelingly put by the author of a theological fabric which has a dreamy Christianity for its apex, and Pantheistic premises for its base.* And when we find a divine of the Church of Rome singling out Cousin as the leader of this new form of infidelity in France, we confess we cannot read with any other feelings than those of execration and contempt, the declaration of Cousin himself, (as quoted by Mr. Ripley,) that the treatise of Spinoza "is, in fact, a mystic hymn, an ejaculation of the soul towards the Being who alone is authorized to say, I AM THAT I AM;" and again, that "the author whom this reputed Atheist [Spinoza] most resembles, is the unknown author of 'The Imitation of JESUS CHRIST.'"

It is creditable to the piety and good sense of our countrymen, that notwithstanding the temptations to which our young students (we make no allusion to the seminaries of our own Church) have been exposed by the German theology, there have thus far been found only a few (and these Unitarians) who have avowed this system in its naked deformity. This fact, however, is no proof that the system itself may not have, at least among this class of professing Christians, its concealed and half-conscious advocates; and we confess that the perusal of the several pamphlets mentioned in our last, has left us under the impression, that some of the leaders of opinion in Boston, stand now in relation to the received Unitarian creed, very much in the same position that Dr. Channing and others once occupied in regard to what is called the orthodox faith. It is not difficult to conjecture the end, when the beginning consists of a soft apology for those who "in the progress of inquiry have become sensible to the difficulties which encumber the theory of miracles," (*Letter of an Alumnus*, p. 35,) and of an open defence of the sentiment, that "it behooves us to make a great distinction between a personal and a LIVING GOD." (*Schleiermacher, as quoted in Mr. Ripley's third letter*, p. 43.)

It is gratifying to observe, in the extracts which are made on our first and second pages, not only the unanimity of professing Christians of different names in opposition to a common foe, but also the common ground on which they rally. M. Maret opposes to the fluctuations of error in all ages, the infallible authority† of the Church. The Princeton Reviewers rely on the Bible as the only antidote to the same danger; and against the transcendental flights of Mr. Ripley, Mr. Norton plants his foot on the impregnable ground of probable‡ evidence and testimony to miracles as matters of fact. The ground on which these writers seem to us to unite, is, that the doctrine of God is a matter of *knowledge* as contradistinguished from *opinion*; and that *all our knowledge* of GOD, (including the very *idea* of GOD and *the law of conscience*, or, as it is figuratively called, the law written in the heart,) and of the spiritual world, has been revealed to mankind by GOD himself through the medium of language, the proofs of which revelation to those who are not themselves inspired, are sensible matters of fact. This, we apprehend, is the true foundation of the evidences of Christianity; and in this view, the enunciations of the Apostles' and Nicene Creed, and whatever doctrines are by the consent of the Universal Church found in the Scriptures, and so proved to have come from God, have the same ground of support as that which sustains the faith and confidence of men in the ordinary transactions of life. In saying this, we would by no means be understood to disparage that sort of evidence which arises from the fitness and full sufficiency of Chistianity to supply the wants and capacities of the soul; a view which has been eloquently developed by a layman of our Church, Mr. Verplanck. But we do mean distinctly to express our distrust of such evidences as are raised upon the basis of a supposed Religion of Nature, whether its first principles are derived with the school of Locke from *reflection*, or from the *primitive ideas* (so called) of the transcendental philosophy.

If we are not greatly mistaken, the whole history of English Infidelity is a proof that divines themselves by their false premises and incautious admissions respecting a religion of nature, have forged, in a mistaken friendship for Christianity, the weapons which infidels have sought to use for her destruction. This, however, is matter of opinion; we speak not dogmatically, but merely with the wish to direct attention to a subject of much present and greater prospective interest. The remarks which we have made are a sufficient intimation of our own views respecting the province of Reason in religion, the unaided light of which has been proved, we think, by facts, to be perfect darkness. "Faith," the first principles of which are the Being and Providence of God, the law of conscience, and the doctrine of the immortality of the soul, "cometh by *hearing*, and hearing by the *word* of God;" (Rom. x. 17.—ρημα and not λογος, is the word used;) and we believe, therefore, that all the true ideas of God and religion among men not immediately and extraordinarily inspired, must be referred to Revelation *through the medium of language*. We add the words in italics to discriminate the view given from that of Coleridge, who refers the primary truths to the pure reason, and yet speciously says, (*Aids to Reflection*, p. 134.) "I regard the very phrase, 'Revealed Religion,' as a pleonasm, inasmuch as a religion not revealed is, in my judgment, no religion at all." That this author here betrays the sense which he uniformly attaches to the phrase "Revealed Religion," we should be sorry to affirm; but thus much we do not hesitate to say, that all the boasted light of Reason in religion is borrowed from Revelation in the ordinary acceptation of the word.

* We refer to the "Aids to Reflection."

† If by the "*infallible authority*" of the Church, Maret would have us believe whatever the present Church declares *simply because* she declares it, he speaks language which modern Romanists of eminence would not undertake to defend. But if he means that the Catholic Church is infallible because she utters the truth of divine revelation and has never failed from the doctrine originally committed to her trust, he affirms a proposition from which few would be found to dissent.

‡ By the use of the terms *probable*, and *absolute certainty*, in their philosophic sense, Mr Norton has laid himself open to an unworthy artifice on the part of his opponent, who affects to desire and to exhibit (*timeo Danaos et dona ferentes*) some surer and more certain evidence for Christianity than that which rests on testimony to matters of fact. Dr. Waterland, in the following extract, gives a good hint respecting the philosophic use of language on this subject, and his remarks are the more worthy of notice, because they are obliquely aimed at the infidel Tyndal, who, like Mr. Ripley, desired to invest *his* Christianity with a higher evidence than that of moral certainty.

"It seems to me a prejudice done to religion, that the *learned* and *philosophical* sense of the words *probable* and *certain*, (so different from the common *vulgar* sense of both,) has been so often made use of by divines. When a common Christian hears it said, that it is only *probable* not absolutely *certain*, that Christ lived or died; or that the Christian religion is true, or the like: how must it astonish him or afflict him! In the vulgar use of the words *probable* and *certain*, it is a shocking thought; though in the *scholastic* sense all may be right, as there is no rigid or scientifical demonstration of any matter of fact, or of any article of pure faith: and every thing short of that the schools are pleased to call *probable* only, not *certain*. If we were to hear any one, in ordinary conversation, say, that it is *probable*, not *certain* that there is such a city as Rome, Paris, or Constantinople, would not the man be thought mad? Or if he were to say further, that it is *probable* only, not *certain*, that there was once such a prince as Alexander, or Julius Cæsar, or William the Conqueror, or Henry the Eighth, should we take him to be right in his wits? And yet it is in such a sense only that divines mean it, when they say that the Christian religion is *probably* not *certainly* true; understanding at the same time that it is as certain as any ancient fact can be, fully, perfectly, and indisputably certain, according to what the world generally means by *certain*. I should think, therefore, it were better to leave off the *scholastic* way, (which must needs give offence and which few understand,) and to adapt our phrases to the common acceptation, as also to Scripture language. Look the Scripture through for the meaning of the word *certain* and *certainty*, and you will find that it stands for *certainty of facts*, which is *proper certainty*, when properly proved: and it is but sinking the idea, and confounding common hearers or readers to discredit it with the low names of *probable* and *probability*; which, in common speech, scarce rise higher than *doubtful*.

"I would observe farther, that the like mischiefs may sometimes follow from an improper use of the word *believe*. Were any one to say he *believes* there is such a country as France, or such a person as a pope of Rome, he would presently be asked, why? can he *doubt* of it? That expression of *believing* common carries in it an idea of *doubtfulness*, and is used to denote a *diffident* assent. But when we would express any fact of which we have no doubt, we say we *know* it, or are certain of it. So here again there appears to be a difference between the language of the *literati*, and common speech, while the same ideas are not affixed to the same words here and there." *Waterland's Works*, vol. v. p. 132.

DR. CRUSE'S LETTERS.

In submitting to our readers, as we did last week, the concluding letter of Dr. Crusé, we had intended to express our sense of the obligation he had conferred on us by his able analysis and exposure of Isaac Taylor's book. The calmness of style, firmness of purpose, and thoroughness of execution, by which these letters were distinguished, have left nothing further to be desired, and have proved Mr Taylor's book to be as untrustworthy in matters of fact, as it is fallacious in its arguments, and false in its issue. It shows the dangers to which the age is exposed, in the midst of temptations to gain and notoriety, when men of Mr. Taylor's powers will lend themselves to book-making on subjects on which it is charity to suppose them ignorant. Too many of the wares which are thrown into the book market are of the like description with Mr. Taylor's, tricked out with pompous professions to catch the eye and money of the crowd.

ORIGINAL POETRY.—The effusion on our first page, though occupying more space than we usually allot to the poetical department, will not be thought long by the lovers of poetry. The genius of the writer is beyond dispute, but what is more worthy of notice, is the end to which he directs it. The merit lies not in the gift, but in the use of it. A gift, from its very nature, can inspire a sound mind only with a sense of humility and gratitude—Ει δε συ καρτερος εσσι, θεα δε σε γεινατο μητηρ—but the employment of the gift for the promotion of that faith to which humanity is indebted for all its truly noble and ingenuous sentiments, is matter of just and lasting satisfaction. It is this feature which constitutes the only solid excellence of poetry, and it is highly gratifying to observe that our correspondent keeps it steadily in view.

MR. CATHERWOOD'S PANORAMA.—We had the pleasure last week of a visit to the two new paintings which Mr. Catherwood has produced. Rome awakens a thousand associations, and the scene in New Zealand is remarkably striking and brilliant.

CITY MISSION.—The report of the Society, which is just published, is one of uncommon interest. We give at present so much as relates to the Church of the Epiphany, and shall insert the other reports in our next. The Society needs and deserves the benefactions of the benevolent.

'Allusion being made on page 8 to the origin of the Church of the Epiphany previous to coming under the charge of the City Mission Society, we have obtained from Rev. Dr. M'Vickar, the following narrative, which is here appended as a matter equally interesting in regard to past and encouraging for future missionary efforts:

'It was one of the early Sundays in Advent, in the autumn of 1832, that passing incidentally near the spot where now stands the Church of the Epiphany, then a wretched and neglected quarter of our city, I encountered throngs of idle, destitute children, loitering through the streets, or lounging in the sun. Addressing one of their groups with the inquiry why they were not at Sunday School? the answer was, 'there is no Sunday School.' Why not at Church? 'there is no Church.' Who preaches in this neighborhood? 'nobody preaches here.' Why then do you not read your Bibles at home on Sunday? 'we have no Bibles, and we don't know how to read.' Where is your school? 'there is no school.' Have you never been taught about God and Saviour, and Heaven? 'we don't know.' Would you learn if a good friend were to come among you and teach you? To this last inquiry some said, 'yes,' others 'no,' the greater part 'don't know.' This conversation on my return was reported to two Christian ladies, to whom God had given alike the means and the will to engage in schemes of benevolence, one (the late Mrs. M'V, Sen.) of whom was soon after called to her reward—the other (Mrs. Isaac L.) still lives to witness and enjoy the blessing that awaits a Christian word spoken in season. Their response to my narrative was $75 placed in my hands with the words, 'we will have on that spot a Mission Church—do you preach, and we will help you.' Thus encouraged, a room was sought, and with some difficulty obtained, not far from the chosen spot. On the Sunday following, our beautiful Church service first consecrated those walls and that neighborhood, in a small dark upper room over an engine house in Allen-street, where six adult worshippers with two Prayer Books, and the few ragged children that could be persuaded to enter, represented as it were the first fruits of the harvest that has so abundantly followed. The second Sunday saw the room filled, and a Sunday School formed. The third witnessed our removal to a larger and more commodious apartment at the corner of Allen and North-streets—where, on Sunday, January 6th, 1833, being "Epiphany, or the day of the manifestation of Christ to the Gentiles,' I preached to a crowded and attentive audience, the fulfilment to them that day of that blessed promise. 'This day,' said I, 'is this word fulfilled in your ears,' and urged upon them their immediate union in a Church to be named, in memory of that day, 'The Church of the Epiphany.' The call was responded to, the resolution unanimously taken, and a permanent lease soon after obtained of a building corner of Essex and Staunton-streets, to serve as a Church edifice.

'But the increasing labors of the task now required the services of one less encumbered with other duties, and the question was asked of its early promoters, 'whom shall we get to carry it on?' The answer of Mrs. L. was, 'write to a country clergyman whom I will name to you in Massachusetts, and who is exactly the man for the duty; propose to him to come and take charge of your labors, and we will guarantee his support for the first six months. God's Providence will then open his path.' The letter was accordingly written and sent, the invitation accepted, and in the person of the unknown brother, I had the pleasure of greeting him to whose zealous and self-denying labors in this field, under God, has its subsequent prosperity been owing. He entered on it in faith, as a labor of love, not knowing whence should come his support, and the God in whom he trusted has not only opened but blessed the path before him.

'The importance of the scheme now demanded other than individual management, and in the ensuing month of February, 1833, the incipient Church, with its school and permanent lease and small balance of funds, was transferred to the fostering care of the City Mission Society.

'After this, so rapid was its growth, that the lease was given up, and the erection of a Church determined on, retaining the spot chosen and the name already given, and in six months after was the corner stone laid of this noblest of our Mission Churches, 'the Church of the Epiphany,' a name that seldom fails touchingly to recall to my mind the heathen answers that had on that very spot been given by the children, 'We have no Church,' 'there is no Sunday School,' 'we read no Bible,' 'we hear no preaching about a Saviour.'

'*Columbia College, 18th May*, 1840.'

The Church of the Epiphany is under the care of the Rev. Lot Jones, who reports as follows:

I am gratified in being able to state, that the past year has afforded pleasing evidence of the elevated tone of religious feeling and devotion to the performance of Christian duties among the members of the congregation, with whom it has been my privilege to labor. The Lord has blessed us in many ways, for which we desire continually to render unfeigned gratitude. The noble designs of the founders of our society have been kept steadily in view; and none acquainted with the facts developed, can doubt that great good has been the result. At no period in the life of your missionary could he say with more unmingled satisfaction and emphatic truth, this is a people with whom it is a pleasure to be associated. They take delight in carrying into effect every plan which is suggested for the welfare of the Church, or of those around them. He can bear testimony, that according to their ability, and in some instances even beyond their ability, they have exerted themselves both by personal sacrifices, and by free-will offerings, for the promotion of pure and undefiled religion.

The season of Lent has been marked with special tokens of divine regard. Some who commenced it in a gay and thoughtless manner have bowed humbly before the cross. Many have been led through the influence of the Holy Spirit, to relinquish their hold upon the vanities of time, and dedicate themselves to the service of God. A deep religious sensibility has been manifested; all seemed to realize that the concerns of the soul could no longer be neglected with impunity. The result has been a more devoted adherance to all the requisitions of Christianity. 104 have ratified their baptismal vows in the rite of confirmation, nearly all of whom have come to the holy communion; 60 received it for the first time on Easter Sunday. Among those confirmed, 23 are connected with the Sunday school, 4 schalors and 19 teachers; 43 are heads of families; several are rising sixty years of age, one has reached 72, and has a grandson in the ministry of the Church; 20 are young men zealously engaged in preparing for usefulness in various departments of active life.

Greater exertions than usual have been made by those attached to this Station in the alleviation of human misery. Never before, since the establishment of the City Mission Society, have their sympathies been so forcibly awakened by the destitution and suffering of multitudes in their vicinity. Their efforts, though inadequate from their limited means, to meet the full extent of the exigency, were evidently accompanied with the divine blessing. The teachers of the Sunday school have been distinguished for efficient co-operation in these benevolent labors. By these means the sphere of missionary usefulness has been extended, and a considerable number brought within the walls of the sanctuary, and made savingly acquainted with the truths of the Gospel.

Our grateful acknowledgments are devoutly rendered to those friends of the City Mission in other congregations, who have generously contributed to the relief of the needy and afflicted; nor can we forget those more distant friends, whose offerings, in the season of severest trial, were most welcome and cheering. "*The widow's Friend*" at New Haven, "*A friend*" at White Plains, and another in "*Columbia County*," will ever be thankfully remembered.

Several long-tried friends of the Mission conferred an essential benefit on those destitute of

employment, by procuring materials and supplying them with work, for which they allowed fifty per cent. more than is usually given. By this noble enterprise a large number were enabled to obtain the necessary means for their support, who must otherwise have been entirely dependent upon the hand of charity.

The Superintending Committee have met all the ordinary expenses of the Church, and it is not known that an account is now standing against them. By the untiring assiduity of the ladies of the congregation, the interior of the Church has been greatly improved, and the comfort of the worshippers promoted.

The Sunday School has been sustained with its former efficiency. Its expenses, amounting to $45, have been defrayed by those connected with it. The Library, containing 380 volumes, has received a valuable accession of 30 volumes from a benevolent individual who is never weary in doing good.

The Daily Infant School has been re-modelled, and will hereafter be referred to as the Daily School attached to the Church. It had long been perceived with regret, that by dismissing the children to other schools, at 8 or 10 years of age, the great object of religious training in the principles of the Church could not be effected. Arrangements have accordingly been made by which they may continue their studies until they are prepared for the ordinary duties of life. The school will be supported without any further call for charitable aid, except in extinguishing the debt already incurred. It will be under the superintendence of two communicants of the church, every way qualified for the situation, who will devote to it the best energies of their minds. The missionary will as heretofore be a weekly visiter, and give such religious instruction as may be deemed appropriate.

Baptisms 95, (adults 19, infants 76;) Funerals 50; Marriages 19; Communicants 326; (added 91, died 10, removed 48;) Scholars in the Sunday school 363; Teachers 45; Donations for the poor, $484; for the Infant school, $30.

Seven years having elapsed since the establishment of this Church, it may be interesting to its friends to recur to the leading circumstances which have attended the enterprise. Divine services were first conducted under the auspices of the City Mission, January 13, 1833, by the Rev. Dr. M'Vickar, in a hall at the corner of Allen and North (now Houston) streets. The present Missionary entered on his duties in February of the same year. At that time the only male communicants in the congregation, were two students of Columbia College, to whom the organization of the Sunday school was intrusted. They procured the services of 4 or 5 teachers, and at the opening of the school had but six scholars. The Communion was administered on Easter Sunday, April 27, to 23 persons. On the 23d of June, 13 received the rite of Confirmation. The spirits of six of that small number have returned to God who gave them. A seventh, the only one of the first band of teachers now connected with the church, is lying on a bed of sickness, patiently waiting with elevated faith for the time of her departure.

The friends of the Mission, encouraged by the promising appearances of their new field, at an early period adopted measures for the erection of a church. After an examination of various sites, the present location was selected with great unanimity, and the corner-stone laid on the 26th of August, by the Rt. Rev. Bishop Moore, of Virginia, Bishop Onderdonk being absent on a visitation of the Diocese. Divine service was performed in the basement of the Church, Feb. 16, 1834, and the Communion administered to 72 persons. On the 28th of June, the church was solemnly consecrated to the worship of Almighty God by the Rt. Rev. Bishop of the Diocese, under the name of the Mission Church of the Epiphany. Since that time it has been regularly opened for divine service, three times on every Lord's day, on the principal Fasts and Festivals of the Church, and statedly once during the week. Nearly 600 persons have been enrolled on the list of communicants, many of whom have departed hence, rejoicing in the faith of Christ, and the hope of their eternal blessedness: a still greater number have removed to distant sections of our country, and are contributing in their respective places of residence to the advancement of our holy religion. 176 couples have been united in the holy bands of matrimony. 361 funerals have been attended; and 702 received into the Church by baptism.

The last Christian Witness contains a letter of the Rev. Moses Marcus soliciting aid in behalf of the Church, in Nantucket. A church has been built in this place and the expense of its erection has been in great part defrayed. Still a debt has been incurred, and the creditors are principally mechanics, who having waited patiently for their money, are now urgent for the immediate settlement of their demands. Unless this debt is liquidated, other religious societies in the place stand ready to buy the church. We give an extract from Mr. Marcus's letter, and hope that his application may be favorably received.

I feel confident that if our brethren could witness the piety, disinterestedness, and devotion of the little flock gathered on this barren and desolate soil,—I speak of spiritual things,—they would one and all determine to do something for us. Could they but hear, even from indifferent persons, from some of the most influential members of the society of Friends, the favorable impression the church has made, and the influence it *is* exercising throughout the island, they would not only bid us God speed, but promote our wishes to the fullest extent of their power.

It remains, therefore, that I should respectfully suggest how this may be done. A number of pews yet remain unsold in the church; about one third have been actually disposed of; they are averaged at $100, although the prices vary from $140 to 50. Now if a few individuals in each parish would unite and purchase only a pew,—and how easily could this be done, making the payment quarterly, if not otherwise convenient,—this would benefit us. The pews thus sold could immediately be rented to those who are unable to purchase, and the proceeds thereof might be applied, if so agreed upon, to the support of the minister of the parish for the time being. But, should not the clergy nor their people be able to pledge themselves to the purchase of a pew, they may help us by an appropriation of money in some other way; by a collection in their church, or contribution out of their monthly offerings. Any effort on their part to save our church from desecration will be most gratefully appreciated; it will be attended with consequences highly important.

At a regular meeting of the Standing Committee of the Diocese of New York, held on the 4th Monday in May, the Rev. Andrew Hull, and the Rev. Joseph Hunter, Deacons, were recommended to the Bishop for Priests' Orders.

NEW AGENTS FOR THE CHURCHMAN.

A. S. Green, Esq., P. M., Watertown, N. Y.;
W. W. Johnston, P. M., Princess Ann, Md.

TO CORRESPONDENTS.

P. M. in our next.

We are indebted to the Rev. Dr. Vaughan for a copy of the instructions of the senior bishop to the missionaries at Constantinople, from which we make the following extract:

"In the intercourse or correspondence which may be allowed you with the bishops or other ecclesiastical authorities there, be careful to state explicitly what are our views in this missionary enterprise; that we would scrupulously avoid all offensive intrusion within the jurisdiction of our Episcopal brethren, nor would we intermeddle in their church affairs. Our great desire is to commence and to promote a friendly intercourse between the two branches of the one catholic and apostolic Church; to impart to our brethren in that country any knowledge of the Scriptures and of the doctrines of Christ, which, through the Lord's goodness, we may have obtained, and gladly to receive any such light from them. We would unite hand in hand with them, in the great and noble work of extending the Redeemer's Kingdom, and saving the souls of men.

"There will, perhaps, be times and occasions, when, with modesty and meekness, you may without offence and with good effect, make known to the clergy or to the people, the many great advantages, civil, and religious, and literary, which God, in his mercy, has vouchsafed to his people in these United States, and which for some wise purpose of his Providence, are at present denied to them. We would gladly impart something of these benefits to any who may need them. We would not hide our light under a bushel; freely have we received, freely and with joy would we give.

"You may further state to them, that many of those called Protestants, have rejected and are still so opposed to Episcopacy and confirmation and the use of Liturgies, that an intimate fellowship and connection with them is at present impracticable. While the Church of Rome has so corrupted the religion of Christ, and makes such exorbitant claims to universal power, treating as heretics those who do not embrace her errors and submit to her unauthorized domination; that with her the prospect of a Christian fellowship is not less discouraging. Under such circumstances our thoughts and affections are particularly directed and strongly drawn to our brethren of the Eastern Churches, who, we believe, agree with us of the Protestant Episcopal Church, in what is most essential. Such, certainly, as an individual disciple and minister of Jesus Christ, are my views and my desires; and as such, through you, would I cordially salute my Episcopal and other clerical brethren of that far distant country.

"You may, as occasion offers, make known our principle of adherence to the Holy Scriptures and apostolic usage, without directly censuring those Churches which seem to make void the word of God by their traditions, or by following the commandments of men. And you may sometimes, perhaps, without offence, suggest to the clergy, to the bishops chiefly, some improvements with them in things agreeable to the Scriptures and which experience with us has shown to be very useful; such as worshipping God in a language which the worshippers understand; and preaching much and faithfully the doctrines of the Cross, and justification by that faith in Christ which worketh by love in keeping the commandments of God.

"You will not, we trust, neglect, on all suitable occasions, to urge the vast importance of brotherly kindness and charity. To the standards and institutions of your own Church, it will be your duty steadfastly to adhere. Those standards require that 'you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people;' and they do *not* require, that in a foreign country, where you have no church under your pastoral care, you should attempt, as having authority, 'to banish and drive away erroneous and strange doctrines,' or that you should appear in hostile array against Christians of any name; rejoice, rather, in whatever good they do. Divisions among Protestants is what, more perhaps than any other thing, has disgraced their cause and obstructed their increase.'"

From a sermon of Bishop Russell of Scotland, which has been lately sent to us, we make the following extracts:

"I state these things, my brethren, not to unchurch other societies,—for with others we have no immediate concern,—but solely to explain the grounds upon which every Episcopal communion is established, and upon which every well-informed Episcopalian rests his preference of that communion. I mention them the more readily, too, because they constitute the basis upon which our own Church must stand, in the midst of others much more powerful, and supported by a larger portion of the people. Doctrines, or rather perhaps the mode of explaining doctrines, differ from time to time, and one style of preaching succeeds another in the favor of the multitude; but the apostolic institution from which the clergy derive their authority to minister at the altar, and which confers the stamp of validity upon their ministrations, is the fixed and immovable rock upon which the Church is built, and against which we must never allow either ignorance or caprice to prevail. Nor is there in this spirit and determination on our part, the slightest encouragement to illiberality towards others. On the contrary, you will find that the most enlightened persons are always the most liberal, in the true sense of the word; and I will venture to add, that the pretended liberality of an ignorant man is either indifference or folly. No one is more disposed to respect conscientious firmness in others than he who can give a good reason of the faith which he himself entertains; and, for this cause, knowledge will always be found accompanied by a truly tolerant and Christian spirit,—by compassion where error is inveterate, and by forbearance where prejudice and obstinacy shut the ears to conviction.

The circumstances to which reference is made, will suggest to the mind of the distant reader, should any such peruse this discourse, the particular position of the Episcopal Church in Scotland. Being unestablished, and therefore destitute of the revenue conferred on such ecclesiastical bodies as are in connection with the state, she relies solely on the voluntary exertions of her members; and in this respect, as well as in others of much greater importance, she bears a striking resemblance to the primitive Church in the ages which preceded the conversion of Constantine. After the manner of those days, the Bishop, surrounded by the presbytery or college of priests, deliberates on all matters connected with the spiritual welfare of the people among whom they labor in the word and sacraments; and in his capacity of chief minister, he serves as a bond of union to the laity not less than to the clergy, both of whom are aware that, without such a head, no Episcopal communion can possibly subsist.

Again; as to his powers of discipline, he must strictly guide himself by the canons of the Church enacted at successive General Synods, whither deputies from the clergy convoyed the sentiments of their brethren, and where no law could be passed without the consent of both chambers—the upper and lower—of which such synods are composed. As the persons elected by the presbyters to preside over them are usually somewhat advanced in years, it may be presumed they possess that prudence which flows from experience, combined with that coolness of temper which maturity of days seldom fails to bestow. Hence this form of ecclesiastical government will perhaps appear to combine all the advantages of the more popular systems, without being exposed to some of the evils from which these last have on many occasions been found inseparable.

Perhaps it is no inconvenience to the cause of Episcopacy that it presents itself in the same kingdom in outward circumstances so very unlike; a proof being thereby afforded that the essential attributes of a Church founded on such principles are in a great measure independent of external possessions. In England, the hierarchy is invested with the dignity and wealth which become the establishment of a great nation, while in these northern parts the Bishops are seen in a condition suited to the more humble circumstances of the body of which they have the superintendence; but in both cases the spiritual power is acknowledged to be the same, derived from the same source, and administered on the same principles.—Every where, in Europe and in America, the Episcopalian is ready to adopt the sentiment of St. Jerome, and say, Ubicumque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis, ejusdem meriti, ejusdem est et sacerdotii. Potentiæ divitiarum, et paupertatis humilitas, vel sublimiorem vel inferiorem Episcopum non facit. Cæterum omnes Apostolorum successores sunt: "the power of riches and the humility of poverty does not make a Bishop higher or lower. But they are all successors of the apostles."—*Epis. ad Evangelium.*

From the Banner of the Cross.

PENNSYLVANIA CONVENTION.

The 56th annual Convention of the Church in this Diocese commenced its sessions in St. Andrew's Church in this city on Tuesday afternoon last, at 6 o'clock. The chair was taken by the Right Rev. H. W. Onderdonk, Bishop, and the roll called by the Secretary; when several clergymen and lay-deputies answered to their names, and took their seats. After the usual proceedings attendant upon its organization, the Convention proceeded to the choice of a Secretary for the ensuing year, which, after several unsuccessful ballotings, resulted in the election of George M. Wharton, Esq. The Convention then adjourned.

Wednesday, May 20.—Convention met at 10 o'clock this morning, and attended Divine Service. Morning prayers were read by the Rev. Alfred A. Miller, and the sermon was preached by the Rev. John Rodney, from Matt. xxviii. 20; after which the Holy Communion was administered by the Bishop, assisted by the Right Rev. Bishop Kemper, and the Rev. Messrs. Rodney and Miller.—The Convention was called to order after service; and several clergymen and lay-deputies, not present yesterday, appeared and took their seats. On motion of the Rev. Mr. Morgan, the thanks of the Convention were unanimously presented to the Rev. Mr. Rodney for his excellent and appropriate sermon this morning. On motion of the Rev. Mr. Bull, the unanimous thanks of the Convention were also presented to the Rev. Dr. Ducachet, late Secretary, for his valuable and faithful services for several years past. Application was received from Trinity Church, Centreville, Bucks County, for admission into union with the Church in this Diocese, and referred to the Standing Committee. The Bishop then read his annual address, detailing even more than the usual amount of Episcopal services, and exhibiting a pleasing evidence of the general prosperity of the Diocese. Reports were received from the Treasurers of the Episcopal and Convention Funds, and ordered to be inserted in the Journal. The Rev. Robert Davis offered a resolution, that "Peter Van Pelt is a member of this Convention, under the article in the Constitution providing for the cases of infirm Clergymen;" which was referred to a committee, consisting of Rev. Mr. Davis, Rev. Dr. Dorr, and Messrs. J. S. Smith, Nicklin, and Breck. On motion of Rev. Dr. Ducachet, ordered, that the Bishop's travelling expenses, if not exceeding $250, be paid out of the Convention Fund. Adjourned.

5 o'clock, P. M. Convention met. Hon. Horace Binney suggested the expediency of abolishing that part of the second of the Revised Regulations which requires, that in the election of Secretary there shall be previous *viva voce nominations* of the candidates; and at his request, the subject was laid over for future consideration. The Committee on the Swedish Churches reported progress, and was continued. The Rev. Dr. Dorr, from the Committee appointed at last Convention to inquire into the practicability of devising means for the relief of Clergymen of this diocese, prevented by physical inability from the discharge of their ministerial functions, reported, that they had been, and were still engaged, in making necessary inquiries; and asked leave to be continued, which was granted. The Rev. Dr. Boyd offered the following resolution, which was adopted: "Resolved, that a Committee of five Clergymen, with the same number of laymen, be appointed to inquire whether the rubrics attached to the Catechism of the Church, so far as they respect the Catechetical instruction therein contemplated, are complied with, or how far they are so complied with; and whether some means may not be recommended by this Convention, which, under the blessing of God, may tend to the more general training up of the children of the Church, in the doctrines, discipline, and worship of the Church." The Chair appointed the following gentlemen to compose the Committee: Rev. Drs. Boyd and Dorr; Rev. Messrs. Bowman, Buchanan, and Natt; and Messrs. J. S. Newbold, Breck, Hale, F. G. Smith, and L. R. Ashurst. The Convention then proceeded to the election of the various Committees and Officers for the ensuing year, which resulted as follows:

STANDING COMMITTEE.

Clergy.—Rev. George Boyd, D. D.; H. W. Ducachet, D. D.; Benjamin Dorr, D. D.; Henry J. Morton, John B. Clemson.

Laity.—James S. Smith, Tobias Wagner, Philip H. Nicklin, George M. Wharton, Thomas Robins.

DEPUTIES TO THE GENERAL CONVENTION.

Clergy.—Rev. George Upfold, D. D.; Levi Bull, Samuel Bowman, Benjamin Dorr, D. D.

Laity.—Horace Binney, Edward J. Stiles, James S. Smith, Philip H. Nicklin.

COMMITTEE ON THE SUPPLY OF VACANT CONGREGATIONS.

Clergy.—Rev. John Rodney, George Sheets, William Suddards.

Laity.—Samuel Hazlehurst, W. D. Brinckle, M. D.; Lewis R. Ashurst.

TREASURER OF THE CONVENTION FUND.

Thomas Robins.

TREASURER OF THE EPISCOPAL FUND.

George M. Wharton.

The Parochial reports were then presented, and after some progress in their reading, the Convention adjourned.

The arrest of the Church Spoliation Bill in the House of Lords was briefly announced in our last amongst the items of the intelligence brought by the *Great Western*. On the 7th April the Bishops of Exeter moved a series of questions to the Judges on the Clergy Reserve Bill then before the House,—a motion which, after a long and animated discussion, and a vigorous opposition from Lord Melbourne, was carried by a majority of 57 to 40. The position in which the question now stands is, therefore, precisely that for which the authorities of the Church in these Provinces have long been contending,—a reference of its disputable, or rather disputed, points to the highest and most competent judicial tribunal in the Empire. The declaration of Lord Ellenborough during the last discussion which took place upon the subject, will fully prepare us for the result of this reference, viz., that the Provincial Bill is, in most of its provisions, illegal, and that it cannot receive the assent of the Crown. What action may be taken in the matter, after the anticipated decision has been pronounced, we shall not venture to say. This much is certain, that it would be difficult to make a worse disposition of the Reserves than what was contemplated by the Bill lately passed by our provincial Legislature. Better, we say it unhesitatingly, to have no Clergy Reserves at all, than to make *such* an appropriation of them! Better that the Imperial Parliament should resume this property and apply it to objects purely secular, than that by sanctioning this Bill they should become the formal patrons of error and the positive encouragers of schism, confusion and strife!

It is, we repeat, impossible to foresee the issue of this long litigated question; but whatever may be the result—whether favorable or not to the interests of the Colonial Church—there can be but one sentiment amongst its friends in regard to those able and illustrious advocates of our cause in both Houses of the Imperial Parliament who have been the instruments, in the hands of a gracious Providence, of checking so glaring an outrage upon the integrity of our Christian Constitution, and so vital a stab at the sacred and permanent interests of the Church of Christ in the Colonies. The Archbishop of Canterbury and the Bishop of Exeter took that lead in the discussion in the House of Lords which their station and talents required; and so far their advocacy of justice, and right, and true religion, has been crowned with success. But while we are cordial and earnest in the expression of our thanks to these distinguished prelates, as well as to Mr. Pakington and others in the House of Commons, for the zeal they have manifested in behalf of the Canadian Church, we must not be forgetful of our peculiar obligations to the Lord Bishop of Toronto for the part he has taken in bringing about this more favorable position of the Clergy Reserve Question. His Lordship was indefatigable in transmitting to influential members both of the Lords and Commons in England, that explicit information upon the subject of the Reserves and the Colonial Church in general, upon which alone could be founded any vigorous or successful action on their part. This duty was by the Bishop of Toronto most faithfully and efficiently performed; and in contemplating the result of his honest and Christian exertions thus far, the members of the Church in the Canadas cannot be forgetful of the thanks which they owe him.—*The Church.*

From the British Magazine.

WELLS DIOCESAN COLLEGE.

The Bishop of Bath and Wells having long contemplated the foundation of a diocesan collegiate institution, in order to the training of candidates for holy orders, in conformity with the cherished desire of our reformers, that, between the academic degree and entrance into the ministry, there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan, in connection with his cathedral city, and has appointed the Rev. J. H. Pinder, A. M., late Principal of Codrington College, Barbadoes, to be Professor of Theology at Wells.

It is proposed to open the institution at Easter next.

The students to be required to bring with them their college testimonials.

The students to attend the daily lectures of the professor, and to be present at the morning and evening services of the church.

The students, with permission of the parochial clergy, to be led to visit the sick and aged, and to acquaint themselves, by frequent attendance at the Wells Central School, with the national system of education.

During residence, the students to be considered amenable to the superintendence, and under the paternal care of the professor.

A testimonial with reference to the Christian mind and character, as well as the competency in learning, of each student, to be delivered by the professor to the bishop, before such student can be admitted a candidate for holy orders.

The instruction received by the students from the professor to be free.

The course of study to be subject to the approval of the bishop.

Palace, Wells, January, 1840.

TEMPERANCE IN IRELAND.

The Temperance system in Ireland is turning out to be precisely what we denounced it at its commencement—a purely political contrivance of the Popish priests, to effect a great and anti-Christian combination, which should be, when the proper time arrived, put into destructive action. We have always regarded Father Matthew's labors as having no other object in view than the establishment of a new sort of Ribbonism, and it is now sufficiently clear that these Tee-totallers, or Temperance pledge-takers are banded together by secret signs and pass-words, so as to act as an organized body.

What did Father Maguire say the other day in Dublin? That "if the Registry Bill of the high-born bilious sprig of the House of Derby was read a third time, he would put himself at the head of 3,000 TEE-TOTALLERS, who would rise and unfurl the flag of *Repeal*; and that there were not six priests in Ireland, who would not do the same." Yet this is the system which Lord Morpeth boasts is regenerating Ireland, and rescuing it from intemperance! This is the system which is patronized by the sanction and presence of the Lord Lieutenant! Do either of these noble Lords know the amount of money which has been raised from these *pledged* brethren? Who receives it, and to what purpose is it applied?

These are really serious questions; and when we find one of the Temperance system leaders threatening to turn his followers into political instruments, we are justified in demanding that the most rigid investigation should be instituted into the matter. We pray Lord Roden to turn his attention to it, for it is hopeless to call upon the government.—*London Age, April 18.*

CALENDAR.

MAY.

31. Sunday after Ascension.

JUNE.

7. Whitsunday.
8. Monday in Whitsun-Week.
9. Tuesday in Whitsun-Week.
10. Ember Day.
11. St. Barnabas the Apostle.
12. } Ember Days.
13. }
14. Trinity Sunday.
21. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
28. Second Sunday after Trinity.
29. St. Peter the Apostle.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Delaware County. Saturday, May 16, confirmed 11 in St. John's Church, Delhi.

Otsego County. Tuesday, May 19, confirmed 10 in St. Matthew's Church, Unadilla.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Sunday after the Ascension, May 31, Cherry Valley. Tuesday, June 2, Little Falls, *Herkimer County*, Ordination A. M., Confirmation P. M. Thursday 4, Fonda, *Montgomery County*, ordination A. M., Confirmation P. M. Saturday 6, Episcopal Institute, *Troy.*

Whitsunday, June 7, A. M. Christ Church, Institution, P. M. St. Paul's Church, Confirmation, Whitsun-Monday, June 8, Episcopal Institute. Wednesday 10, Glens Falls, *Warren County*, Ordination A. M., Confirmation P. M. Festival of St. Barnabas the Apostle, Thursday, June 11, Hampton, *Washington County*, Consecration A. M., Confirmation P. M.

Trinity Sunday, June 14, St. Andrew's Church, *New York.*

First Sunday after Trinity, June 21, Flatbush, *King's County.*

Third Sunday after Trinity, July 5, Williamsburgh, Ordination A. M., Confirmation P. M. Wednesday 8, Ravenswood, *Queen's County.* 9, Astoria, Ordination A. M, Confirmation P. M. 10, 11, Astoria Female Institute.

Fourth Sunday after Trinity, July 12, Newtown A. M, Flushing 4 P. M. 13, 14, 15, St. Ann's Hall and St. Thomas' Hall. 16, 17, St. Paul's College, College Point. 18, Little Neck.

Fifth Sunday after Trinity, July 19, Manhasset A. M., Hempstead Harbor 4 P. M. 20, Glen Cove. 21, Oyster Bay. 22, Cold Spring Harbor. 23, Huntington, *Suffolk County.* Festival of St. James the Apostle, Saturday, July 25, Setauket.

Sixth Sunday after Trinity, July 26, Islip. Tuesday, 28, Hempstead, *Queens County.* 29, Rockaway. 30, Jamaica, Grace Church in the day, and the colored congregation at night.

Seventh Sunday after Trinity, August 2, A. M. Christ Church, *Troy*, Ordination; 4 P. M. Cohoes, *Albany County.*

Eighth Sunday after Trinity, August 9, A. M., Hudson, *Columbia County*; 4 P. M., Athens, *Greene County.* 10, Catskill. 11, Upper Redhook, *Dutchess County.* 12, Ulster, *Ulster County.* 13, Kingston. 14, Hyde Park, *Dutchess County.* 15, St. Paul's Church, Poughkeepsie.

Ninth Sunday after Trinity, August 16, A. M. Wappinger's Creek; 4 P. M. Marlborough, *Ulster County.* 17, Newburgh, *Orange County.* 18, New Windsor. 19, Walden. Friday, 21, Goshen.

Tenth Sunday after Trinity, August 23, Monticello, *Sullivan County.* Tuesday, 25, Fishkill Landing, *Dutchess County.* 26, Fishkill. Friday, 28, Pawlingsville.

Eleventh Sunday after Trinity, August 30, Somers, *Westchester County.* Tuesday, September 1, Phillipstown, *Putnam County*, 2, Peekskill, *Westchester County.* 3, Sing Sing. 4. Tarrytown. 5, Greenburgh.

Twelfth Sunday after Trinity, September 6, Phillipsburgh, A. M., Tuckahoe, P. M.

Thirteenth Sunday after Trinity, September 13, Tompkinsville, *Richmond County.*

Fourteenth Sunday after Trinity, September 20, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. John's Chapel, in the City of New York, on Wednesday, the 17th of June next at 5 o'clock, P. M.

P. VAN PELT, Secretary.

May 30, 1840.

The annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be holden on Monday, June 22d, 1840, at nine o'clock, A. M., in the Sunday School room of St John's Chapel, New York. The managers are respectfully requested to attend, without further notice. By order,

BENJAMIN O. PEERS,
New York, May, 1840. Secretary of the Board.

☞ Editors of Church periodicals will oblige by publishing the above notice.

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From "A friend to the poor of the mission," $3; from 'A member of Christ Church," by the hands of Thomas C Butler, $2.

LOT JONES, 192 Allen-street.

May 28, 1840.

MISSION CH. OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of One Dollar for the benefit of the poor, from a member of Christ Church," by the hands of Thomas C. Butler.

JESSE POUND, 47 Vandam st.

May 28, 1840.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a collection in St. Thomas' Church, Rev Dr Hawks, rector, $109 04. From annual subscribers, $2. Total receipts, $111 04.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding; Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Rev T C Dupont, late rector of Trinity Chapel, Granville, S C, by the hands of the Rev Wm H Barnwell, contributed by Mr and Mrs S H, Capt A H, Miss J H, and Miss M'C, each 1—$5. Contributions from Trinity Church, Pittsburgh, Rev Geo Upfold, D D. rector, by draft on the treasurer, John M'Fadden, Esq. $25—less exch. collecting $2—bal. $23. From annual subscribers, $2. Total, $30.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 13th instant has received the following contributions, viz.

Monthly offerings of St James' ch, Newtown, L I, for domestic missions, by the hands of the rector, $10. By the hands of W S Philpot, esq, treasurer of the diocese of Western New York, contributions from the following churches, for domestic missions, viz.: from St John's ch, Mount Morris, $3; Grace ch, Lockport, $6; Grace ch, Utica, $6; St Peter's ch, Bainbridge, $5; Trinity ch, Buffalo, $10; St Stephen's, New Hartford, $2 52; St Luke's, Harpersville, $5; St Paul's, Richmond, $1, and from H Hollister, esq, Wethersfield, $5—$42 52. By the hands of the Rev R Camp, rector, for domestic missions, $37, gift of ladies of Trinity ch, Brooklyn, Ct, and $20, the result of a collection–$57. Redemption of a pledge in St Thomas' ch, 26th April, $1. Weekly offerings of a small family belonging to Trinity ch, Plattsburgh, N Y, for the year ending Easter Sunday, April, 1840, for domestic missions, $5. From the mite box of Mrs C B, and children, of Plattsburgh, N Y, for general missionary purposes, $1 75. By the hands of the Rev Charles W Andrews, rector of St Andrew's ch, Pittsburgh, Penn, $100, being the contribution of the congregation of that ch, equally divided between the two committees, $50. By the hands of Charles Foote, esq, received from the offerings of St John's ch, Bridgeport, Con, for Bishop Chase, $50. Total receipts, $217 27.

May 27, 1840. JAMES SWORDS, Treasurer.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending May 28, from the following individuals, viz.

Rev J B Pratt, Guilford, Vt, with remit; P M at Richmond, Va; C W James, Cincinnati, Ohio, with remit; R S H George, Philadelphia, 3 letters; P M at Albany; Rev J H Norment, Nashville, Tenn, with remit: Miss M E Post, South Glastenbury, Con, with remit.

Packages have been forwarded from the Depository during the week ending May 21, as follows:

To R S H George, Philadelphia, per Union Line; to do, 2 packages, sent to D. Appleton & Co.

SOUTHGATE'S TRAVELS.

NARRATIVE of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia, undertaken by direction of the Foreign Committee of the Board of Missions of the Protestant Episcopal Church in the United States. By the Rev. HORATIO SOUTHGATE. 2 vols.

Also, the LIFE OF THE REV. WM. MILNE, D. D., late Missionary to China and other parts of India. 1 vol. 12mo.

For Sale by

SWORDS, STANFORD & CO.

May 23—tf 152 Broadway.

A FRENCH TEACHER

WILL be wanted next August, at a Classical School in Quebec, L. C., attended by youth of the most respectable class in society. If he could also give instruction in writing and arithmetic, he would find employment the whole of school-hours. A French Protestant, especially if a native of Paris, would be preferred; but any gentleman of competent attainments, who speaks good French, would be eligible. Satisfactory testimonials will be required. Particulars to be learned of Messrs. Swords, Stanford & Co., Booksellers, Broadway. May 23—6t

SELECT SCHOOL FOR BOYS,

ULSTER, Ulster County, N. Y.

THIS establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The School is select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of finished English education, and all studies preparatory to admission to any College. All books and stationary furnished without extra charge.

A resident assistant, Mr. F. J. M. Gole, is employed to teach the Modern languages, for which there will be no additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No pupil will be received for less time than six months, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission: to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. F. A. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. M. K. Bridges, Brooklyn, N. Y.; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster Co., N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

May 23, 1840.—tf

A LADY, a communicant of the Church, and having the requisite qualifications satisfactorily attested, may obtain a desirable situation as a *private teacher*, in the state of Tennessee.—Refer to the Editor of the Churchman. May 16—tf

ORGANS FOR SALE.

THE subscriber offers for sale—

A small Church Organ, containing the following stops—Dulcian, stopp'd Diapason, Flute, Principal, and Fifteenth;

A small Church Organ, of four stops;

A second hand Church Organ, with two sets of keys, in a handsome mahogany case;

A second-hand Organ, with six stops, suitable for a small Church;—also,

An assortment of Parlor Organs, of superior tone and finish. Apply to HENRY ERBEN,

Centre street, facing Canal-street.

May 16. tf

TO THE CLERGY.

D. APPLETON & CO., 200 BROADWAY,

RESPECTFULLY invite clergymen and others visiting the city, to call and examine their extensive assortment of THEOLOGICAL BOOKS which they offer at very low prices. Amongst their recent importation will be found Owen's Exposition of the Hebrews, a new edition, 4 vols. 8vo; Calvin's Commentary on the Psalms, 3 vols. 8vo; The Works of Dr. John Downe, 6 vols. 8vo; The Preacher's Manual, by S. T. Sturtevant, 1 thick vol. 8vo; Warburton's Divine Legation of Moses, 2 vols. 8vo; Dr. Pye Smith's Testimony of the Messiah, 3 vols. 8vo; Lewis' Antiquities of the Hebrew Republic, 3 vols. 8vo; the complete Practical Works of Richard Baxter, 4 vols. imperial 8vo; Adams' Exposition of the Second Epistle General of St. Peter, 1 vol. imperial 8vo; The Complete Works of Isaac Barrow, 8 vols. 8vo, Oxford; Greenhill's Exposition of Ezekiel, 1 vol. imperial 8vo; The Works of Bishop Bull, 8 vols. 8vo, Oxford; Brown's Compendious History of British Churches, 2 vols. 8vo; The Works of Richard Hooker, 2 vols 8vo; Bloomfield's Critical Digest of Sacred Annotation on the New Testament, 8 vols. 8vo; Bogue and Bennett's History of Dissenters, 2 vols. 8vo; The Works of Bishop Horne, 4 vols. 8vo; Dr. Hale's Analysis of Chronology, Prophecy, &c., 4 vols. 8vo; The Complete Works of Bishop Hurd, 8 vols. 8vo; Serle's Horæ Solitariæ, 1 vol. 8vo, The Works of Bishop Reynolds, 6 vols. 8vo; Seiler's Biblical Hermeneutics, 1 vol. 8vo; The Works of the Rev. Charles Leslie, 7 vols. 8vo, Oxford; Stillingfleet's Origines Britannicæ, 1 vol. 8vo. Also, the Works of Butler, Hopkins, Leighton, Horseley, Hervey, Leland, Jones, Paley, Romaine, John Scott, Skelton, Sherlock, &c., &c. May 2—tf

EDWARDS ON THE WILL.

AN inquiry into the modern prevailing notions respecting that Freedom of Will which is supposed to be essential to moral agency, virtue, and vice, rewards and punishments, praise and blame. By the late Jonathan Edwards, A. M., with an index, in one vol 12mo. First American edition. Just published by

GOULD, NEWMAN & SAXTON
Corner Fulton and Nassau sts.

April 18, 1840.—tf

MISSES EDWARDS'

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,

New Haven, Connecticut.

THE summer term of this school will commence on Wednesday, the 6th of May. Cards of terms will be furnished on application, and references given.

New Haven, April 13, 1840. tjel

R. S. H. GEORGE,

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia.*—Agent for THE CHURCHMAN and Protestant Episcopal Sunday School Union.

March 28. 3tf

OF DUTY TO PASTORS.

The second sort of parents are the *spiritual*; that is, the ministers of the word, whether such as be governors in the Church, or others under them, who are to perform the same offices to our souls, that our natural parents do to our bodies; thus St. Paul tells the Corinthians, that in Christ Jesus he had begotten them through the Gospel, (2 Cor. iv. 15,) and the Galatians, chap. iv. 19, that he travails in birth of them, till Christ be formed in them. And again, 1 Cor. iii. 2, He had fed them with milk, that is, such doctrines as were agreeable to that infant state of Christianity they were then in; but he had stronger meat for them of full age, Heb. v. 14. All these are the offices of a parent, and therefore they that perform them to us, may well be accounted as such.

Our duty to these, is first to love them, to bear them that kindness which belongs to those who do us the greatest benefit. This is required by St. Paul, 1 Thess. v. 12, 13: I beseech you, brethren, mark them which labor among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their works' sake. The work is such as ought, in all reason, to procure them love, it being of the highest advantage to us.

Secondly, it is our duty to value and esteem them, as we see in the text now mentioned; and surely this is most reasonable, if we consider either the nature of their work, or who it is that employs them. The nature of their work is of all others the most excellent. We used to value other professions proportionably to the dignity and worth of the things they deal in. Now, surely, there is no merchandize of equal worth with a soul; and this is their traffic, rescuing precious souls from perdition; and, if we consider further, who it is that employs them, it yet adds to the reverence due to them. They are ambassadors for Christ, 2 Cor. v. 20, and ambassadors are, by the laws of all nations, to be used with a respect answerable to the quality of those that send them. Therefore Christ tells his disciples, when he sends them out to preach, He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me. Luke x. 16. It seems there is more depends on the despising of ministers, than men ordinarily consider; it is the despising of God and Christ both. Let those think of this, who make it their pastime and sport to affront and deride this calling. And let those, also, who dare presume to exercise the offices of it, without being lawfully called to, which is a most high presumption; it is as if a man of his own head should go as an ambassador from his prince. The Apostle says of the priests of the law, which, yet, are inferior to those of the Gospel, That no man taketh this honour unto himself, but he which was called of God. Heb. v. 4. How shall then any man dare to assume this greater honor to himself, that is not called to it? Neither will it suffice to say they have the inward call of the Spirit; for since God hath established an order in the Church, for the admitting men to this office, they that shall take it upon them without that authority, resist that ordinance, and are but of the number of those thieves and robbers, as our Saviour speaks, John x., which come not in by the door. Besides, the sad experience of these times shows that many who pretend most to this inward call of the Spirit, are called by some other spirit than that of God, the doctrines they vent being usually directly contrary to that word of his on which all true doctrines must be founded. Such are to be looked on as those seducers, those false prophets, whereof we are so often warned in the epistles of the apostles; and whosoever countenances them, or follows them, partakes with them in their guilt. It is recorded of Jeroboam, as a crying sin, that he made of the meanest of the people priests; that is, such as had by God's institution no right to it; and whoever hearkens to these uncalled preachers, runs into that very sin; for without the encouragement of being followed, they would not long continue in the course; and therefore they that give them that encouragement, have much to answer for, and are certainly guilty of the sin of despising their true pastors, when they shall thus set up these false apostles against them. This is a guilt this age is too much concerned in. God in his mercy so timely convince us of it, as may put a stop to that confusion and impiety, which breaks in so fast upon us by it!

Thirdly, we owe to them maintenance.

Fourthly, we owe them obedience. Obey them, saith the apostle, that have the rule over you, and submit yourselves, for they watch for your souls. Heb. xiii. 17. This obedience is to be paid them in spiritual things; that is, whatsoever they out of God's word shall declare to us to be God's commands; these we are diligently to obey, remembering that it is not they, but God requires it; according to that of Christ, He that heareth you, heareth me. Luke, x. 16. And this, whether it be delivered by the way of public preaching, or private exhortation; for in both, so long as they keep them to the rule, which is God's word, they are the messengers of the Lord of Hosts. Mal. ii. 7. This obedience the apostle enforceth from a double motive, one taken from their ministry, another from themselves. They watch, says he, for your souls, as they that must give an account, that they may do it with joy, and not with grief.—The people are, by their obedience, to enable their pastors to give a comfortable account of their souls; and it is a most unkind return of all their care and labors to be put to grief for the ill success of them. But then, in the second place, it is their own concernment also; they may put their ministers to the discomfort of feeling all their pains cast away, but themselves are like to get little by it; that (says the apostle, Heb. xiii. 17) will be unprofitable for you; it is yourselves that will finally prove the losers by it, you lose all those glorious rewards which are here offered as the crown of this obedience; you get nothing but an addition to your sin and punishment. For, as our Saviour tells the Pharisees, If he had not come and spoken to them, they had not had sin; John xv. 24: that is, in comparison with what they then had; so certainly they that never had the Gospel preached to them, are much more innocent than they that have heard and resisted it. And for the punishment, what Christ told those to whom he had preached, That it should be more tolerable for Tyre and Sidon, which were heathen cities, than for them, the same, undoubtedly, we may conclude for ourselves.

Lastly, we are to pray for them. This St. Paul every where requires of his spiritual children; thus, Ephes. vi. 18, 19: having commanded prayer for all saints, he adds, And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. And so again, Col. iv. 3: And this remains still a duty to these spiritual fathers, to pray for such assistances of God's Spirit to them, as may enable them rightly to discharge that holy calling. I shall omit to set down here what is the duty of ministers to the people, upon the same consideration on which I forbear to mention the duty of magistrates.

From D'Israeli's "Curiosities of Literature," 2d Series.

THE WORKINGS OF DISSENT IN 1640.

Every one would become his own law-maker, and even his own prophet; the meanest aspired to give his name to his sect. All things were to be put into motion according to the St. Vitus' dance of the last new saint. "Away with the Law! which cuts off a man's legs, and then bids him to walk!" cried one from his pulpit. "Let believers sin as fast as they will, they have a fountain open to wash them;" declared another teacher. We had the *Brownists*, from Robert Brown; the *Vaneists*, from Sir Henry Vane; then we sink down to Mr. Trask, Mr. Wilkinson, Mr. Robinson, and H. N., or Henry Nicholas, of the family of Love, besides Mrs. Hutchinson, and the Grindletonian Family, who preferred "motions" to motives; and felt conveniently assured that "their spirit is not to be tried by the Scripture, but the Scripture by their spirit." Edwards, the author of "Gangræna," the adversary of Milton, whose work may still be preserved for its curiosity, though immortalized by the scourge of genius, has furnished a list of about two hundred such sects in these times. A divine of the Church of England observed to a great sectary, "You talk of the idolatry of Rome; but each of you, when you have made and set up a calf, will dance about it."

This confusion of religions, if, indeed, these pretended modes of faith could be classed among religions, disturbed the consciences of good men, who read themselves in and out of their vacillating creed. It made, at last, even one of the puritans themselves, who had formerly complained that they had not enjoyed sufficient freedom under the Bishops, cry out against "this cursed intolerable intoleration." And the fact is, that when the presbyterians had fixed themselves into the government, they published several treatises against toleration!—The parallel between these wild notions of reform, and those of another character, run closely together. About this time, well-meaning persons, who were neither enthusiasts from the ambition of founding sects, nor of covering their immorality by impiety, were infected with the *religiosa insania*. One case may stand for many. A Mr. Greswold, a gentleman of Warwickshire, whom a Brownist had by degrees enticed from his parish church, was afterwards persuaded to return to it—but he returned with a troubled mind, and lost in the prevalent theological contests. A horror of his future existence shut him out, as it were, from his present one: retiring into his own house, with his children, he ceased to communicate with the living world. He had his food put in at the window; and when his children lay sick, he admitted no one for their relief. His house, at length, was forced open; and they found two children dead, and the father confined to his bed. He had mangled his Bible, and cut out the titles, contents, and every thing but the very text itself; for it seems that he thought that every thing human was sinful, and he conceived that the titles of the books, and the contents of the chapters, were to be cut out of the sacred Scriptures, as having been composed by men.

More terrible it was when the insanity, which had hitherto been more confined to the better classes, burst forth among the common people. Were we to dwell minutely on this period, we should start from the picture with horror; we might perhaps console ourselves with a disbelief of its truth; but the drug, though bitter in the mouth, we must sometimes digest. To observe the extent to which the populace can proceed, disfranchised of law and religion, will always leave a memorable recollection.

What occurred in the French revolution, had happened here, [in England,]—an age of impiety! Society itself seemed dissolved, for every tie of private affection and of public duty was unloosened. Even nature was strangely violated! From the first opposition to the decorous ceremonies of the national Church, by the simple puritans, the next stage was that of ridicule, and the last of obloquy. They began by calling the surplice a linen rag on the back; baptism a Christ-cross on a baby's face, and the organ was likened to the bellow, the grunt, and the barking of the respective animals. They actually baptized horses in Churches at the fonts: and the jest of that day was, that the Reformation was now a thorough one in England, since our horses went to Church. St. Paul's cathedral was turned into a market, and the aisles, the communion table, and the altar, served for the foulest purposes. The liberty which every one now assumed of delivering his own opinions, led to acts so execrable, that I can find no parallel for them, except in the mad times of the French Revolution.

ADVERTISING MEMBERSHIP.—We take the following from the Banner of the Cross of the 18th.

"The number of persons who have been added to the different Churches in Baltimore is estimated at three thousand."

We introduce this quotation for the purpose of making some remarks, which may not quadrate with all the notions of this day, but they are honestly and frankly given, and with all the calm and pious Churchmen will be regarded as they are meant, and as they deserve.

To our mind, there is an obvious distinction between the statistics of the Church, and the endorsement of any positive conversions to God. The parish minister states to the proper authority the number of his baptisms, adult and infant, and gives the number of his communicants. This report enables those connected with him to judge of the progress he and his congregation are making, and is not only convenient but useful. On the other hand, there can be no practical good result from any boasting account of conversions as the consequence of some peculiar excitement. We have seen not a few of these consequences, and known the disappointments attendant upon the system of ostentatious publicity in the making converts during seasons of excitement. Our meaning will be best explained by a few, from very many cases, recorded and remembered.

On the occasion of "an awakening," as it was called, in another State, *many* years ago, the pastor of a large flock gave notice, through the village paper, that on the following Lord's day, he should admit as new members the fruits of the recent revival, *seventy-seven*. Of this number he had been heard to declare, that though some might fall off, he was very sure that *twenty-two* were undoubtedly safe ones, for he was convinced they were not to be shaken in their faith—among them were several individuals named often as pre-eminent examples. Now let us mark the end. Within two years, as the fact was often stated to us on the spot, *twenty-two* of these *seventy-seven* were put under discipline, and we believe, excommunicated.

Another case. In one village of Western New York, not to notice others, many of whose histories we have, there was a few years since a great excitement, and the published account was that *nine hundred* converts had been made during the protracted meeting then just closed. There was given within three months satisfactory proof that of this vast number, not *fifty* could be found who would be regarded as any ornament to Christian character.

All such publicity has ever seemed to us, not only ostentatious but injurious, especially to the individuals themselves. When new converts to the cross have tried the armor, and worn it sufficiently long to show that they can go with it, then it will be time enough to decide as to their character. We would by no means say, that under some peculiar excitement, some season of public alarm, or some visitation of Providence in the way of affliction, persons may not be aroused to religious thoughtfulness, and led to piety of life and conversation. Many such cases, indeed, we have known, and bless God for them; but after all, the safe way is to wait a reasonable time to see whether the impressions, for which we offer thanks to the spirit of grace, are likely to be abiding.—*Gospel Messenger*.

HEALTH PROMOTED BY GODLINESS.

Godliness doth very much conduce to health, which is so necessary to our enjoyment of any sensible good, that without it, neither riches, nor honors, nor any thing that we esteem most gratifying to our senses, will signify any thing at all to us. Now that a sound and healthful constitution does exceedingly much depend upon a discreet government and moderation of our appetites and passions, upon a sober and temperate use of all God's creatures, which is an essential part of true religion, is a thing so evident, that I need make no words about it. What are most of our diseases and infirmities, that make us miserable and upitied while we live, and cut us off in the midst of our days, and transmit weakness and rottenness to our posterity, but the effects of our excesses and debauches, our wantonnesses and luxury? Certainly, if we would observe those measures in our diet and in our labors, in our passions and in our pleasures, which religion has bound us up to, we might to such a degree preserve our bodies, as to render the greatest part of physic perfectly superfluous.—*Archbishop John Sharp.*

THE DEVIL.

To "destroy the works of the devil," and to subvert his authority among mankind, was the avowed and leading object of Christ's mission, and he himself describes the prince of the wicked spirits as it were cast down from Heaven in consequence of the triumph of His Gospel. To the envy and influence of the same malicious being, we are taught by St. John, to ascribe the transgression of our first parents, and all the misery which their disobedience has entailed on their posterity. Cain, who slew his brother, was under the power of "that wicked one." It is he who soweth tares in the spiritual field of Christ's Church: he who taketh out the words of life from the hearts of men, lest they should believe and escape destruction. It was the devil who prompted the treason of Judas, and the hypocrisy of Ananias and Sapphira; the wicked who follow his pleasures are called his children; it was he who aspired to tempt the Son of God Himself by offering to his mortal view the power and pleasures of a worldly sovereign: and St. John expressly speaks of him as the fountain of all evil, when he tells us that "he that committeth sin is of the devil."—*Bishop Heber.*

THE LITURGY IN THE WEST.—Such is the benefit of an established Liturgy to an ignorant and partially enlightened people, that the most intelligent missionaries of the eastern world would have been glad to avail themselves of it. The following remark of Archdeacon Robinson, who knew well the ground of East Indian Missions, is worth pages of argument:

"There is one fact," says he, "connected with this subject, which I would beg the Meeting, (Society for Propagating the Gospel,) to remark: it is, that in all the various forms by which our common Christianity is propagated, I have always found a strong tendency to adopt the Liturgy and other forms and usages of the Church of England; this is done by many dissenting congregations in India. The Liturgy of our Church has been translated into most of the dialects of India; and is frequently purchased and adopted in their missionary labors by our dissenting brethren throughout the East. This is an important fact, and proves in the strongest manner that our Church is peculiarly adapted to meet the spiritual wants of our fellow men in that part of the world."

ANGER HINDERS PRAYER.

Anger is a perfect alienation of the mind from prayer, and therefore is contrary to that attention, which presents our prayers in a right line to God. For so have I seen a lark rising from his bed of grass, and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds: but the poor bird was beaten back with the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest, than it could recover by the vibration and frequent weighing of his wings; till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing, as if it had learned music and motion from an angel, as he passed sometimes through the air, about his ministries here below. So is the prayer of a good man: when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with the infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words sent up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven upon the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dew of heaven.—*Bishop Jeremy Taylor.*

THE VANITY OF THIS WORLD.

The time will shortly come, when we shall all perfectly understand (if we have any understanding left in us) the vanity of this world, when perhaps it will be too late for us to be the better for that knowledge, too late to mend our fortunes, (if I may so speak,) or to secure ourselves a happier condition in another world; I mean, when the world shall take its leave of us, and we of it, when we come to die. Then the worldling himself shall be out of love with this world, yea, perfectly hate it, and be angry and vexed to find himself so miserably deluded and cheated by it. When all his treasures shall not be able to redeem his life from death; when all his vain and sinful delights and pleasures shall utterly forsake him, and leave nothing behind but a bitter remembrance of them; when pain, anguish, and sorrow shall take hold of him; when his soft bed shall give him no ease, nor his luxurious table afford him one morsel of food or sustenance; when his friends (if he have any) shall stand weeping about him, but not be able to help him; when his very life and breath shall begin to fail him, especially when (if his conscience be awakened) he shall see that dismal state of things that expects him in the other world, *an angry and an Almighty God too, bending his bow*, (as the Psalmist elegantly describes it, Psalm vii. 12, 13,) *and making ready his arrows, and whetting his glittering sword of vengeance against him*: those bailiffs of the divine justice, the devils, waiting to arrest his soul, and carry it to that prison from whence there is no redemption; and, in a word, hell itself opening her mouth wide to devour him. Then, then he will acknowledge that to be most true, which he had been often told before by the wise, but would not be convinced of it, that to trust to any thing in this world is a perfect folly, to neglect God and eternal things a very madness, and that religion and the fear of God is the only true wisdom. Then he will confess, that one spark of true virtue and grace in the heart, one soft whisper of a good conscience, one glimpse of the light of God's countenance, is more to be valued than this whole world.—*Bp. Bull.*

WATCHFULNESS AND PRAYER.

To retire, when the care and turmoil of the day is over, to the secret silence of our chamber; to compare, with the word of God open before us, our past thoughts, words, and actions with the sacred rule of revelation; to ask God's forgiveness for our multiplied sins, and his blessing on our futurity, and to submissively thank him for all his mercies, is indeed a most blessed duty. Nothing, except prayer, tends so much to improve our Christian character, and our trust in God, *as daily and rigid* self-examination.

From the Church of England Magazine.

THE BURIAL SERVICE.

There is something very beautiful in the funeral service of the Church; and perhaps no part of it, if rightly considered, is more striking than its commencement. But in order to understand it rightly, we must notice that it is intended only for those of whom we have good hope that they die in the Lord. Our Church, in her liturgy and services, follows the example of the apostles in their epistles, and addresses men according to their professions: and no careless, immoral, or unbelieving person, can have reason to draw encouragement from the services of the Church, to believe that in his present state he is a candidate for heaven, any more than the false teacher, or the profane communicant at Corinth, could have reason to conclude, from the general declaration of St. Paul, that he was himself "washed, sanctified, and justified."

But, as I said, the commencement of our funeral service is very striking. The connexion between the minister and people, interesting under all circumstances, becomes peculiarly so in the case of the dying and the sick. During the sickness which precedes dissolution, he has frequently, it is to be supposed, been in attendance to supply, as far as lies in his power, and as the case may require, conviction, direction, and comfort. In the case of those who, for a course of years, as he judges, have been walking in the ways of the Lord, his province, though mournful, has much of pleasure. To point to them more clearly the Lamb of God; to lead them to the promises; to cheer their minds with the glories of their future hope; to encourage them, if trembling, meekly to resign their souls to Him; or, if wearied with tedious pain, to teach them all the days of their appointed time to wait till their change come: this, in their case, is his office and ministration. And in the union of holy converse, he has often felt more love for that soul that is departing than in all the days of less intimate knowledge and less free intercourse. And when the spirit has returned to God who gave it, and the weeping relatives are following the lifeless body to the place of its rest, then, at the entrance of that last home, they are met by him who hath done what he could to cheer the last hours, and to guide the departing spirit, of him who is no more. And then he, their pastor and their friend, appears to them in those introductory clauses, not simply as their minister, but as a representative to them in no ordinary manner,—first of their Redeemer, next of the departed, and then of the society of mourners. The Redeemer speaks to them from heaven: "I am the Resurrection and the Life." The spirit of the departed, who is now waiting for the consummation, answers from the place of spirits separate, "I know that my Redeemer liveth." And the Church, though she mourns, yet weeps not as one forlorn; and in answer to her Redeemer and her disembodied member, she herself replies, in those sweet words of acquiescence, "We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

But most are we struck, in this connexion, with the beautiful opening sentence of the Lord himself.

The pious among his flock are to the minister what Lazarus was to his Lord—they whom he loveth: and with peculiar solemnity of joy it is that he repeats to them the consolatory words first addressed to the sister of that beloved one: "I am the Resurrection and the Life." Let them look from the grave to the Redeemer, from the first Adam to the second; and while they mourn the ravages of death, let them calmly look forward to an endless life. In their weakness, let them rest in faith upon their Lord's omnipotence; and remember, that "the soul of their deceased friend, though parted from his body, is still alive; and that even his corpse, which they follow, shall live again as soon as ever Christ shall call it." (Wheatly on the Common Prayer.)

THE HUDSON RIVER.

I think it an invaluable advantage to be born and brought up in the neighborhood of some grand and noble object in nature; a river, a lake, or a mountain. We make a friendship with it; we in a manner ally ourselves to it for life. It remains an object of our pride and affections; a rallying point, to call us home again after all our wanderings. "The things which we have learned in our childhood," says an old writer, "grow up with our souls, and unite themselves to it." So it is with the scenes among which we have passed our early days; they influence the whole course of our thoughts and feelings; and I fancy I can trace much of what is good and pleasant in my own heterogeneous compound to my early companionship with this glorious river. In the warmth of my youthful enthusiasm I used to clothe it with more attributes, and almost to give it a soul. I admired its frank, bold, honest character, its noble sincerity and perfect truth. Here was no specious smiling surface, covering the dangerous sandbar or perfidious rock; but a stream deep as it was broad, and bearing with honorable faith the bark that trusted to its waves. I gloried in its simple, quiet, majestic, epic flow; ever straightforward. Once, indeed, it turns aside for a moment, forced from its course by opposing mountains, but it struggles bravely through them, and immediately resumes its straightforward march. Behold, thought I, an emblem of a good man's course through life; ever simple, open, and direct; or if, overpowered by adverse circumstances, he deviate into error, it is but momentary: he soon recovers his onward and honorable career, and continues it to the end of his pilgrimage.—*Washington Irving.*

CHURCH ALMANAC FOR 1841.

WILL be published on or about the 15th of September, by the *Protestant Episcopal Tract Society*, the

CHURCH ALMANAC,

designed for general use among Churchmen. It will be edited by two Presbyters; and besides the usual *Calendar* matter, will contain a *correct Alphabetical List of the Clergy* of the Protestant Episcopal Church in the United States, (and probably a similar list of the Clergy of the Church of England, in the adjacent Provinces,) and a large amount of valuable and interesting information respecting the Principles, History, and Statistics of the Church. The Astronomical Calculations will be made for seven places, and an edition issued for each, viz: New York, Boston, Baltimore, Charleston, Mobile, Cincinnati, and Kingston, U. C.

All communications, orders, &c. &c., to be addressed to THOMAS C. BUTLER, Agent, No. 28 Ann street, New York.

New York, May 9, 1840. tf

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April 25, 1840.

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April 18, 1840. 8t$

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Jersey City, N. J., April 25, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

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SAMUEL GORDON, Sec'y. April, 1840.

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New York, May 1, 1840.

JUST RECEIVED,

BY R. S. H. GEORGE, Theological and Sunday School Bookseller, 26 South 5th street, third door above Chestnut st., PHILADELPHIA, a supply of

The *Tracts for the Times*, by members of the University of Oxford, vol. 1st, (the 2d and 3d vols. soon ready.)

Also, *Hook's Call to Union on the Principles of the English Reformation*, and

Pusey's Letter to the Bishop of Oxford.

March 28. tf

STOCKBRIDGE, MASSACHUSETTS.

FAMILY SCHOOL FOR BOYS.

REV. S. P. PARKER, of Stockbridge, Massachusetts, (formerly Associate Principal of the school in city of New York, known as that of ADAMS & PARKER, has *two* vacancies in his present school. It has been in successful operation four years; and is limited to *six* boarders, who are received strictly into his family.

Its aim is *Thorough* instruction, *Adapted to the individual*; *Religious* culture; and *Home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools, with which he was connected for many years in Boston and New York.

The village of Stockbridge, Massachusetts, is well known as healthy and delightful, in the valley of the Housatonic, about thirty miles from Hudson. Coaches pass his door twice a day to the Hudson & West Stockbridge Railroad, five miles distant.

Mr. P. has the liberty of referring to the Rt. Rev. Bishop Griswold, Rev. Dr J. S. Stone, Hon. Edward Everett, Hon. Daniel Webster, Boston. President Quincy, Cambridge; and to the Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, Wainwright, Eastburn, Cutler, Cyrus Mason, and Dewey; John Anthon, esq. Hon Murray Hoffman, Hon. Samuel R. Betts, Drs. Edward Delafield, and Cyrus Perkins; Frederic Sheldon, esq., Elisha Townsend, esq., James B. Murray, esq., David D. Field, esq., Theodore Sedgwick, esq., Robert Dyson, esq., Charles Eames, esq., Isaac Jones, esq., Herman Le Roy, esq., William C. Bryant, esq., and Charles King, esq.

The ensuing term will commence on the first day of May. For particulars, address *Rev. S. P. Parker, Stockbridge, Massachusetts.*

April 18, 1840. 2t$&tf.

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either.

WESSELL S. SMITH,
SIMON R. MC'GOWN, } Assignees.
Nov. 30. 14 Pine-street,

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